



# TĀRIKH-I-SORATH

A HISTORY

OF THE

PROVINCES OF SORATH AND HALAR  
IN KĀTHIĀWĀD.

BY RANCHODJI AMARJI,

DIVAN OF SURVĀR

*Translated from the Persian*



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# PREFACE

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THE *Tārīkh-i Sorāṭh*, or History of Sorath and Hilat, forming the western portion of Kāthiāwād was compiled by Rānchodji Amāṭji Dvān or prime minister of Junāgadh, about 1825, and gives a pretty circumstantial account of the factions and broils that disturbed these provinces during the lifetime of the author and his father. As a genuine native history, written by a man who took a leading part in most of the events he describes, and who was quite independent of English influence, it ought to possess some interest for all classes of readers.

The Persian MS of the work was brought to my notice by the late Mr Gokālji Jhālī, then Divān of Junāgadh, on my visit to that place in May 1869. Mr Mamlīl Govindram, now of the Bhīvanagar High School, also obtained for me a loan of a translation of it into Gujarātī, and made a careful version from it into English. When this was about complete I got a second Persian MS and submitted both MSS and the translation of the Gujarātī version to Mr E Rehrtsch, who very kindly produced another translation, more in accordance with the Persian original than Mr Mamlīl's founded on the Gujarātī only. This lay past for some time, but a few years ago I began



# CONTENTS

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	PAGE
INTRODUCTION by the Editor	1
TARIKH I SORAYH	27
Description of the Sirkar of Junagadh	24
<i>Note 1</i> On Junagadh by the Editor	33
Translations of the Aokha edicts	36
<i>Note 2</i> Nemruttha	47
Mahals which pay all the Land and Customs Revenue Rights to Junagadh	48
The Kachh of Kathiawar	50
Bantva	51
The Kachh of Mithrol	52
<i>Note 3</i> On Ghumli or Blunli	58
Keshod	62
Mali	
Chorval	
Pattan Diva	63
<i>Note 1</i> On Pattan Somanthra	66
" 5 On Vhilythar	78
Account of Kodnar	74
Una and Delvad	77
Account of Ranpur	79
Visava-lar	80
Muzaffarabad	81
The island of Diva which formerly belonged to Junagadh	82
Account of Kathiawar	81

	PAGE
Account of Amrêli .....	82
Account of the Mahâls which pay tribute to Junâgadh.....	83
Description of Gondal.....	93
Rajkot .....	94
Morbi .....	"
Description of Bhâvanagar .....	95
Description of Jhalâwâr.....	98
The Râjas of Junâgadh .....	101
Rao Dayat and Kuvar Naughan.....	102
Naughan conquers Sindh .....	105
Râja Khengâr .....	109
Mularâja and Naughan .....	111
Fight of Râja Maṇḍalika with Mahmud Ghaznavi .....	..
Hamiradêva, Vijayapâla, Naughan, &c. ...	113
Jayasingh, &c. ....	114
Sultân Mahmud captures Râja Maṇḍalika.	116
The story of Mehtâ Narsi .....	118
Râja Bhupat Singh bin Maṇḍalika.....	124
Râja Kheugâr, Râja Naughan, Râja Śri Singh, Râja Khengâr .....	125
Note 6. On the Chuḍâsama dynasty ...	127
Governors on behalf of the Pâdishâhs of Ahmadâbâd .....	131
Navâb Bahâdur Khân Bâbi .....	137
Navâb Mahâbat Khân .....	143
Captivity of the Navâb Mahâbat Khân ...	144
Shekh Miyân takes Verâval.....	146

The Divanship of Amargi .	147
Demolition of Dikhman .	149
Acquisition of Ketrin .	
Conquest of Talaja .	150
Conquest of the four forts of Manrol .	151
Liberation of the Mutawaddis of Kachh Phay .	152
Punishment of the Vaghars and Madias .	153
Punishment of the Babris and of the Un- Qasbis .	
Kumbhaji attacks the Divanji .	154
Imprisonment of the Divanji and murder of Jamadar Sulman the Arab .	155
The Arab maraudes against Mengol and recalls the Divanji .	155
Conquest of Sutrapda .	159
Conquest of Potra .	
Arab Humid Khan (A.D. 1774-1810) .	160
Victory over the Sulhidars of the Peshwa and Gokul .	161
March to Panduram Vagad &c .	163
Victory over Jam Jajji Rana Sultani, and Kumbhaji .	169
Murder of the Divan Amargi 1784 &c .	172
Verival taken from Divan Raghunathji .	177
The Navab invites the Arabs against the Divan .	178
Gul Khan's marriage of the Navab &c .	179
Taking of Sutrapada .	180
Conquest of Besoj .	181



Divân Raghunâth takes Chorvâd and Verâval, &c. ....	182
The Divânship of Kalyân Seth .....	193
March of the Navâb against Bhâvanagar... ..	194
Jamâdâr Âmin cannonades Manjâvađi ... ..	195
Divân Raghunâth recalled from Nagar ... ..	196
Reduction of Kutîânâ, &c. ....	197
Navâb Bahâdur Khân (1810-1839 A.D.)... ..	205
Jamâdâr Omar and his expulsion by British aid.....	209
The taking of Kutîânâ .....	210
Marriage of Šambhu Parsâd .....	212
Dismissal of Jamâdâr Omar .....	213
Dismissal of Divân Raghunâth, and slaughter of Atits .....	215
Divânship of Sundarji (1809-10 A.D.) ... ..	218
Death of Divân Raghunâth.....	219
Wedding of Kesarbâi .. ..	220
Interviews of Ranchodji and Governor Elphinstone .....	221
Capture and release of Captain Grant.....	222
Expulsion of Mr. Anderson from Dvârkâ, and punishment of the Waghers by the English.....	223
Chastisement of the Khumân Kâthîs by the English .....	224
Defeat of Kesarbâi, and murder of Âḥmad Khân Faqir .....	227
Events of Samvat 1880 (A.D. 1823-24) ... ..	228

<i>Note 7</i> Capt Grant's Narrative of his captivity	235
CONCERNING the HISTORY of NAGAR	240
Concerning the Jam	
Founding of the city of Navanagar	243
Jam Raval bin Likhī	246
Jam Vibhaji (A.D. 1561-1569)	
Jam Satrajit (A.D. 1569-1616)	
Jam Jasaji (A.D. 1616-1624)	251
Jam Likhī (A.D. 1624-1645)	254
Jam Rammaji (A.D. 1645-1661)	
Jam Raisingh (A.D. 1661-1663)	256
Jam Timaji Tagadh (A.D. 1663-1690)	,
Jam Likhaji (A.D. 1690-1709)	257
Jam Rusingh (A.D. 1709-1710)	,
Jam Timaji (A.D. 1710-1743)	,
Jam Likhaji (A.D. 1743-1768)	259
Jam Jasaji (A.D. 1768-1814)	260
Jam Jasaji makes a friend of Rao Sicheb Bhaji	271
The laying waste of Gondal in Sum 1850	273
Meeting of Nawab Hamid Khan with Meraman Khans	275
The Waghers of Oghā	276
Flight of Jam Jasaji	277
Arrival of Fatah Muhammad Notsir	279
Rao Sicheb Rudhramji comes to Nagar and returns disappointed	280
Attack on Bhauwad	282

	PAGE
Jâm Jasâji collects <i>aspverá</i> (horse tax)	
from Kâthiâwâd, &c. ....	285
Capture of Kandornâ fort .....	286
The English and Gâekwâd Governments	
send armies to Nagar (A.D. 1812) .....	287
A Kachh army crosses over to Hâlâr.....	288
Jâm Satâji (A.D. 1814-1820) .....	292
Jâm Ranmâlji .....	297
Account of Okhâ .....	299

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## INTRODUCTION

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The peninsula of Kathiawad or Saurashtra lying between the gulfs of Kachh and Cambay or Elambhit and surrounded on the south and west by the Arabian Sea is the holy land of Western India. It was known to the Greeks and Romans under the name of Saurastrene the Muhammadans called it by the Prakritized name of Sorath and to this day a large district in the south west, a hundred miles in length still retains that name. An other district quite as large to the east of the current however has long been known as Kathiawad from having been overrun by the Pathans who entered the peninsula from Kachh perhaps first in predatory bands in the thirteenth or fourteenth century in the fifteenth the whole tribe was driven out of Kachh and in that and the following century conquered a considerable territory. The Mahomedans who came into contact with them in their forays and were sometimes successfully repelled by them extended the name of Kathiawad to the whole province and from them we have come to apply it in a similar

wide sense; but by Bráhmans and the natives it is still spoken of as *Sauráshtra*.

The extreme length of the peninsula, from *Goghâ* in the east, to *Jagat* or *Dwâráká* in the west, is nearly 220 miles; its greatest breadth is about 165 miles, and its area 22,000 square miles, with an estimated population of about two and a half millions.

It is divided into 188 separate states, large and small, of which thirteen pay no tribute; ninety-six are tributary to the British Government, seventy to that of the Gaikwâd as the representative of the Marâthâs, and nine pay tribute to both; while of the latter three classes one hundred and thirty-two pay a tax called *Zortalabi* to the Nawâb of Junâgaḍh. The states are arranged in seven classes, with varying civil and criminal powers,—five of the larger belonging to the first class.

*Kâṭhiâwâḍ* is usually divided into ten provinces or *prúnts*, of very unequal size:—

(1.) *JHÂLÂWÂḍ*, in the north, containing about fifty states, of which *Dhrângadhrâ*, *Limbḍi*, *Wadhwan*, *Wankanôr*, *Sâelâ*, *Chudâ*, and *Thân-Laktar*, are among the largest; originally it included *Viramgaum*, *Mâṇḍal*, and part of the *Dhandhukâ* district now under *Ahmadâbâḍ*.

(2.) *MACHHUKÂṆTHÂ*, comprising *Morbî* and *Maliâ*, lies to the west of *Jhâlâwâḍ*.

(3.) *HÂLÂR*, in the north-west, derives its name from the *Hâlâ* branch of *Jâḍejâs* from *Kachh*, and

embraces twenty-six states of which Jamnagar or Nawānagar is the largest, Rājkot Gondāl-Dhoryi, Dharol, Drīphī, &c. are smaller.

(4) OKHĀMANDAL, in the extreme west, belongs to Barodā \*

(5) BARADĪ or JETWĀD, along the south west coast, is known also as Purbandar

(6) SORATH, in the south, is occupied by the Janāgadh State, and the two small holdings of Bantwā and Amripur, but the sea coast from Mingrol to the island of Diu or Div is also known as Nāgher

(7) BĪRĪĀWĀD, so called from the Bārī tribe of Kolis, is a hilly tract in the south west divided into many very small states, or village holdings, and includes many villages belonging to the Guikrad of Baroli

(8) KĀTHIĀWĀD, near the middle, is a large district comprising Jetpar Chital, Ameli, Javāhan, Cho'ili, Ānandipur, and fifty other smaller estates

(9) TĪSARĀD lying along the western river, and divided into small holdings

(10) GOMULWĀD in the east, along the shore of the gulf of Cambay, is so named from the Gohi Rājputs, who are the ruling race in it. It comprises the Gohādi tract, belonging to the Ahirvādī Collector, — Bhavnagar and its places, — Pabtinā, Wadi, Lohit and

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The extreme length of the peninsula, from *Goghâ* in the east, to *Jagator Dwârakâ* in the west, is nearly 220 miles; its greatest breadth is about 165 miles, and its area 22,000 square miles, with an estimated population of about two and a half millions.

It is divided into 188 separate states, large and small, of which thirteen pay no tribute; ninety-six are tributary to the British Government, seventy to that of the Gaikwâd as the representative of the Marâthâs, and nine pay tribute to both; while of the latter three classes one hundred and thirty-two pay a tax called *Zortalabi* to the Nawâb of Junâgadh. The states are arranged in seven classes, with varying civil and criminal powers,—five of the larger belonging to the first class.

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(3.) *HÂLÂR*, in the north-west, derives its name from the *Hâlâ* branch of *Jâdejâs* from *Kachh*, and

district,  $m =$  much older place, and near it  $m =$  small village named Baidiyā which may possibly be a reminiscence of the Greek name

Yule places the Barakē of Auran at Jagat or Dwārakā, Lassen also identifies it with Dwārakā which he places on the coast between Purbundir and Miyanī, near Srinagar. Mula Dwārakā, or the original site was further east than this, but is variously placed near Midhapur, thirty six miles north west from Somanath Pattan, or three miles south west from Kodinā, and nineteen miles east of Somanath. This last spot is called Mula Dwārakā to this day.

Astakapra or Astakampura Yule has quite recently identified with Hastakampura mentioned in a Vāishn copper plate grant and believed to be the old name of Hathab to the south of Gogha, at Gopnath. Yule would have Papik promontory.

The Korāra are doubtless the people of Sorath, who have an inveterate propensity to sound the letter *S* as *H*, and the Pāndavā the Pāndavā dwelling in the north of the peninsula, in the district traditionally known as Panchal or Deva-Panchal in which the chief town was Thān, possibly the same as Theophilā, which Yule places doubtfully a little further east about Talsān which however is situated in the sub division of Jh.



that of his grandfather is given as Mahâkshatrâpa Chashṭaṇa.

The second is a short one on a pillar on the bank of the lake at Jasdhan, in the north of the Kâthiâwâḍ division. It has been translated by the late Dr. Bhau Dâji, and yields the names of five of the Sâh kings, viz. :—

1. Râja Mahâkshatrâpa Bhâḍramukha Svâmî Chashṭaṇa;

2. Râja Kshatrâpa Svâmî Jayadâman his son;

3. Râja Mahâkshatrâpa . . . Rudra Dâman, his son;

4. Râja Mahâkshatrâpa Bhâḍramukha Svâmî Rudra Siṇha, his son;

5. Râja Mahâkshatrâpa Svâmî Rudra Sena, his son, ruling in 127.

Coins supply the remainder of our knowledge of these princes, but fortunately the first of them is mentioned in the inscriptions on some of the caves in the Bombay Presidency : as at Kârlen, Nâsik, and Junnar.

From these materials Mr. Newton framed the subjoined Kshatrâpa list of the kings, which is given, with the dates approved by Dr. Bhau Dâji, Professor Râmkriṣṇa G. Bhâṇḍârkar, and others :—

1. Nahapâna, A.D. 70.

2. The unknown king whose coin is given as figure 10 of the plate (p. 4, *Jour. Bo. Br. R. As. Soc.* vol. IX.).

- 3 (Syamo<sup>2</sup> tika
- 4 Chashtana, son of Syamotika, A D 90
- 5 Jaya Dīmī, son of Chashtana
- 6 Jiva Dīmī, son of (Dīma<sup>2</sup>)Śrī, A D 113
- 7 Rudra Dīmī, son of Jaya Dīmī
- 8 Rudra Sūha, son of Rudra Dīmī, A D 180 182
- 9 Rudra Sah or Sena, son of Rudra Sūha  
A D 205
- 10 Śī Śih, son of Rudra Sūh
- 11 Sangha Dīmī, son of Rudra Sūh
- 12 Dīmī Śih, son of Rudra Sūha
- 13 Yāśa Dīmī, son of Dīmī Śih
- 14 Dīmijata Śī, son of Rudra Sūh, A D 212
- 15 Vira Dīmī, son of Dīmī Śih
- 16 Isvara Datta
- 17 Vijaya Sah, son of Dīmī Śih (140 1' 4)  
A D 218-232
- 18 Dīmijata Śrī, son of Dīmī Śih
- 19 Rudra Sūh, son of Rudra Dīmī, A D 266, 276, 270
- 20 Visva Sūha, son of Rudra Sūh, A D 278
- 21 Atri Dīmī, son of Rudra Sūh, A D 298 292
- 22 Viśva Śih, son of Atri Dīmī, A D 295, 307
- 23 Rudra Sūha, son of Śrīmī Jiva Dīmī,  
A D 328
- 24 Yasa Dīmī, son of Rudra Sah

25. Svāmî Rudra Sâh, son of Svāmî Satya Sâh.||

From an inscription in the Bauddha caves at Nâsik, it appears that the Kshatrapas were overthrown by Gautamîputra, the Andhrabhṛitya king of the Dekhan, about A.D. 330. Anartta or Saurâshṭra must have belonged to them for a short time. But the Guptas of Kanauj were then rising into power.

“The bards relate that Râma Râjâ, son of Vâlâ Varsingji, reigned in Junâgaḍh and Vanthalî. . . . Râma Râja was of the Vâlâ race. It is said in Saurâshṭra that, previous to the rise of the kingdom of Junâgaḍh-Vanthali, Valabhînagar was the capital of Gujarât. The rise of Valabhî is thus told by the bards:—‘The Gupta kings reigned between the Ganges and Jamunâ rivers. One of these kings sent his son Kumârapâla Gupta to conquer Saurâshṭra, and he placed his viceroy Chakrapalita or Chakrapâni, son of Parnadatta or Prândat, one of his Amîrs, to reign as provincial governor in the city of Vâmanasthalî (the modern Vanthalî). Kumârapâla now returned to his father’s kingdom. His father reigned twenty-three years after the conquest of Saurâshṭra and then died, and Kumârapâla ascended the throne. Kumârapâla Gupta reigned twenty years and then died, and was succeeded by Skanda Gupta, but this king was of weak intellect. His *senâpati* Bha-

tirka who was of the Gehloti race taking a strong army came into Surashtra and made his rule firm there. Two years after this Skanda Gupta died. The *senapati* now assumed the title of king of Surashtra and, having placed a governor at Varnavasti, founded the city of Valabhinaga. At this time the Gupta race were dethroned by foreign invaders.

The Junagadh inscription represents Purnadatta as Skanda Gupta's viceroy, Chakrapala as governor of a certain town, appointed to that place by his own father, and Bhutarka is mentioned in the Valabhi copper plates as Senapati, while they represent Drona Sula his second son as having first assumed the title of king. *Ind. Ant.* vol. III (1874)

The Gupta's introduced an era of their own, usually regarded as commencing in A.D. 319, but possibly about A.D. 185-195. They doubtless rose to considerable power before they added Kithiawad to their dominions in India, according to tradition the conquest of the country was only effected by Kumarakapala Gupta early in the reign of his father. This was probably between 80 and 85 of the Gupta era.

Valabhi, identified with the hamlet city at Wadi in the east of the peninsula eighteen miles north west of Bhavnagar, now became the capital of the new dynasty, and when the Gupta

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† Major J. W. Dalton "Legends of Junagadh" *Ind. Ant.* (Nov. 1873) vol. II : 313

pura.—the modern Sihor. A third grant is dated S. 329.

XIII. Dhruvasena III., the son of Derābhatta and grand-son of Śīlāditya I.

XIV. Kharagraha II., the brother of Dhruvasena III.

XV. Śīlāditya II., son of Śīlāditya, the brother of Dhruvasena III. and Kharagraha II.

XVI. Śīlāditya III., his son, of whom there are two grants dated 356. and one 358.

XVII. Śīlāditya IV., son of Śīlāditya III., of whom a plate has been found dated S. 403.

XVIII. Śīlāditya V.

XIX. Śīlāditya VI.

It was either during the reign of Dhruvasena II., or of this last Śīlāditya, who was surnamed Dhruvabhāṭṭa, that the Chinese Buddhist pilgrim Hiwen-Thsang visited Western India, and apparently Valabhî itself (cir. A.D. 635-638). His account§ runs thus:—  
 “The kingdom of *Fa-lu-pi* is about 6,000 *li* (1200 miles) in circuit; the capital has a circumference of 30 *li* (6 miles). As to the products of the soil, nature of the climate, the manners and character of the people, they are like those of *Ma-la-p'o* (Mâl-wâ). The population is very numerous, and all the families live in wealth. There are a hundred whose wealth amounts to a million. The rarest

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§ Stanislas Julien's *Mémoires sur les Contrées Occidentales*, tom. II. pp. 162 ff.; *Histoire de la Vie de Hiwen-Thsang*, pp. 369-71, 358, 447.

merchanize from distant countries is found here in abundance. There are a hundred convents, where nearly 600 devotees live who for the most part study the doctrines of the *Ch'ien-t'ang* (school or *whān* of the *S'vamat'vā*) which adheres to the 'k'esse' translation (*Hsin-yi*). We count several hundred temples of the gods and the heretics of various sects are exceedingly numerous.

'When the Lithiguts (*Buddhists*) live in the world he travelled often in this region. Wherefore in all the places where the Buddha rested King Asoka raised pillars in honor of him or constructed *stūpas*. We observe at intervals the monuments that mark the place where the three past Buddhas had set up reform and edicts, or preached the law.

'The kings of the present age are of *Li* (*Kshatriya*) race all are nephews of King *Shih-shih-t'ung* (*Silāditya*) of *Mitvi*. At present (about 1161) the son of King *Silāditya* at *K'ing-p'ing-shih* (*Kan'ikabhy*), has a son-in-law called *P'ing-p'o-p'o-tu*,\* *Dharmapala*†. He is of a quick and passionate nature, and his intellect is weak and narrow. Still he believes sincerely in 'the three precious things'‡. For seven days every year he holds a great assembly

1 In Chinese *Sin-ching Sany Minayit*

\* In Chinese *Ch'ien-jia*, 'constantment in the'

† Or *Dharmabhatta* Jou. In *Jō* See vol VI

p. 21

‡ See *Trinitas*

at which he distributes to the multitude of recluses choice dishes, the three garments, medicine, the seven precious things, and rare objects of great value. After giving all these in alms, he buys them back at double price. He esteems virtue and honours the sages, he reverences religion and values science. The most eminent holy men of distant countries are always objects of respect with him.

“At a little distance from the city there is a great convent, built long ago by the care of the Arhat *Oche-lo* (Āchāra). It was there that the Bodhisattvas *Te-hoe* (Guṇamatī), and *Kien-hoei* (Sthīramatī) fixed their abode and composed several books which are all published with praise.”

“On leaving this country he went about 700 *li* (140 miles) to the north-west, and arrived at the kingdom of *O-nan-t'o-pu-lo*. The kingdom of (*O-nan-t'o-pu-lo*) Ānandapura has a circuit of about 2,000 *li* (400 miles); the circumference of the capital is a score of *li* (5 miles). The population is very numerous, and all the families live in wealth. There is no (*native*) prince. The country is dependent on *Ma-la-p'o* (Mālwa), which it resembles in the products of its soil, nature of the climate, written character, and laws. There are a dozen convents, counting somewhat under a thousand devotees, who study the doctrine of the *Ching-liang-pu* (*nikāya* or school of the Sammatīyas) belonging to the





Jhâlâwâd, Kâthiâwâd, and Hâlâr. This gains support from the mention of Dhruvasena of Valabhî, who must have been closely connected with Ânandapura to lead the writer of the *Kalpa-Sûtra* to refer to his family afflictions; and the accuracy of the latter is corroborated by Dr. Burns's copper plate, stating that Śrî Dhara-sena IV. was Dhruvasena's second son.

How the Valabhî dynasty ended we do not exactly know. We see that in the eighth century it still held Sorath, and even northern Gujarat. Tradition is almost unanimous in asserting that a Śîlâditya was overthrown and slain by a foreign invader. Merutunga, the Jaina chronicler, gives a legendary account of its destruction. A Mâr-wâdî, he says, from Pâli had settled at Valabhî and attained to great wealth. Śîlâditya forcibly took the jewelled comb of this man's daughter to give to his own daughter, which so offended the Mâr-wâdî that, to be revenged, he went to 'the Mlechha country' and offered the king an immense reward to destroy Valabhî. The Jaina priests had warning and took to flight, carrying their favourite idols with them, and by this Mlechha lord Valabhî was utterly destroyed in Samvat 375. But this date cannot be correct, whatever be the epoch from which it is reckoned. Moreover, Śîlâditya VI. may not have been the last of the dynasty, so that if

Valabhi was destroyed by a foreign invader probably by a Muhammadan invader from or through Sindh—not earlier than 70 A.C. and possibly later. In an inscription from Barode of Rija Karka II dated Saka 734 or A.D. 812 it is said that uncle Karka I Samachra had

lost the appellation of Samargya from the ruin that had fallen upon it. This destruction of the country may refer to forays by the same invaders in the eighth century about the time when Vana Rija founded the Chavada kingdom of Anhilavada in north-west Gujarat.

Tradition says that on the fall of Valabhi the Vili governor of Vamanasthali became independent. Rija Rima had no son but his sister was married to the Rija of Vigra Phathia in Sindh who was of the Samma tribe. This sister's son was named Ra Gîrio and Rima Rija bequeathed the kingdom of Junâgadh Vantali to this nephew who was the first of the Chudasma Ras of Junâgadh. Thus Ra Gîrio the grandson of Ra Chuda is said to have extended his dominions into Upper India conquering Kanauj, Gwalior, and Dohad, in Malwa.

There were petty kingdoms however, established in various parts of the peninsula as at Dhank, Deva Pattan, &c., of the history of which we know but little. The Chavadas and Solankis of Anhilavâda Pattan

made frequent inroads against these chiefs, but do not seem to have ever permanently subjugated the western portions of the country, where the Jethvâs and Chudâsamâs held sway, the latter till the fifteenth century, when they were reduced by Maḥmūd Begada in 1469-70.

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The narrative of Ranchodji son of Amarji, the Diwân of Junâgaḍh about the commencement of the present century, begins at a much latter date, but cursorily notices the dynasty of the Chudâsamâs. It is in reality a chronicle of his own times, and will be found not devoid of interest.

# TARIKH-I-SORATH.

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*San' iri Jagat Pate*

The Lord of lords descriptions cannot find  
In all attempts of weakness we confess  
I very plant whereon the rephyr of his life  
Once breathes must flourish, and whatever his  
Wrath touches withers, for time and eternity  
Whoever enjoys his favour attains happiness  
Not he ab leth in mercy from whom the rays  
Of his light are turned away  
This Sovereign to all monarchs grants power  
The face of the earth is his lord—  
As a briguet of darts to friends and to foes  
To dilems the meanest of men he can raise  
And Sultans to the dust can drive,  
All powerful is he and worketh his will

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This poet of Vigar, Ranchodji, the  
son of Amarji Diw in humbly informs  
those who examine histories and peruse chro-  
nicles that, as many accounts written concern-  
ing the Shaha of India and of Gujarat are well  
known it seemed useless to repeat what has  
already been narrated Accordingly, from a  
feeling of attachment to his native country he

will confine his account to the states of Junâgadh and Hâllâr, and the affairs of other Râjâs as it has come to his knowledge from the oral statements of intelligent men, and from written information.

# DESCRIPTION OF THE Sirkâr of JUNÂGADH.

The fort of Junâgadh is called in Sanskrit Karana Kubja,\* but as an account of it is given in the *Prabhâsa Khanda* of the *Skanda Purâna* I shall describe its present state only. The citadel, called U parkot, is strongly built of stone, and is situated in a valley at the foot of Mount Girnâr; it has eighty-four turrets, two gates, and two *wâst*—one of the latter called Adî, and the other called Chadi.—built by Râja Nônghân's slave-girls.† There is also a *kura* (or draw-well) excavated by Nônghân and named after him. The stone dug out to form the fosse around the fort served for the construction of the towers and battlements; and, in case of a siege, there is a subterranean passage leading into the fort on the east side, which might be used to convey provisions to the garrison.

There is a tradition that the U parkot, o

\* The Persian MS. has here Karankonj, the Gujar Karana Kuvira: Jirangadh is given by Major Watson, *Ind. Ant.* vol. III. p. 43. See Note 1, page 33.

† Wells with descents to the water by flights of steps.

‡ The Gujarâti reads, 'by a Pâsavan (slave-girl or mistress) of Râja Nônghân.'

fort, was built by the Yādava Rāja Ugarana, § when he fled from Mathurā in dread of Kīla Yavana Shāh of Khorisān, and came to the Sorath country. It is said that in Samvat 1507 (A.D. 1450) Rāja Mandahk repaired the fort of Uparkot || Afterwards, in the reign of Shāh Akbar, A'isa Khān came from Sindh to be the Subhdir, and built the wall of the city in Samvat 1690 (A.D. 1633) with a hundred and fourteen turrets and nine gates,—four of which

§ The Gujarati translator, Manoharlal Jatarbhalal Majumdar, adds a note here that 'he has learnt from Rani Magā the Vahiranchās (or keeper of the genealogy) of the Chahamanī kings, that at Junāgadh, on the Porvatachal, there ruled a king Revata who gave his daughter Revatī to Baladeva, the brother of Sri Kṛṣṇa and bestowed the fort in Janāpāṭi or marriage dowry on the Yadava Balarāma.' This was doubtless derived from the Harivamśa. It is the result that Anantī was the son of Śaryāṭī and Anantī's son was Revā who ruled the country of Anantī—a part of Surāṭra 'bounded on one side by the sea and on the other by Arūpa, with Gurvara (Gurnar?) for its fortress.' Rāvatā Kakudman was the eldest of the hundred children of Revā, and succeeded him on the throne of Kṛṣṇathāl. This prince went one day accompanied by his daughter Revatī to the abode of Brāhma where for a little while (of the gods, but really many human ages) he assisted at a concert of Gandharvas. On returning he found his capital occupied by the Yādava, and named Dracavati. Rāvatā thereon gave his daughter to Balarāma and retired as a devotee to Mount Meru (Harivamśa, ch. 19 93 111 112 and 155). As Rāvatā is the proper name of Gurnār this reads as if intended to be understood as an allegory.—Ed.

|| This is shown by an inscription over the gate now much defaced.

were kept open, and five closed. In Samvat 1718 (A.D. 1661) the fort was renovated and improved by Mirzâ A'isa Tor Khân.

Round the city are tanks bearing the following names:—Khokhariyâ, Jhâbariâ, Pari, Setha, Vâgheśvari, Jamiyal Sâ, Kunvâra, Varsâ, Vandrâvana, &c.; there are also *kunḍs*, as the Brahmakunḍ, Sarasvatikunḍ, [Dâmâkunḍ, Pâtâkunḍ,] Khâsî Kunḍ, and others.

The suburbs around the city are named Khamadrol, Harâ, Mâdanpur, Jošipur, Daulatpur, Tenbawâdi, Dhârâgar; there is also the place Bâra Shahîd, or graves of the twelve martyrs who fell in the battle with Râja Jayasiṅha ¶ in the year S. 1395 (A.D. 1338). There are also gardens, such as the Baśâratbâgh, Sirdârbâgh, the Bahâdurbâgh, and others, which are always fresh, blooming, and noted for their excellent fruits, as *rayaṇas*,\* custard-apples, guavas, and especially mangoes.

The Nâgar Brâhmaṇs,—who commit to memory the glorious *Veda*, study religious books, and, if so minded, are able by a single glance of protection to preserve others from destructive calamities,—in consequence of the vicissitudes of the times, the attacks of the Musalmân and the Dekhani armies, are themselves now fallen from their former rank of zamindârs of

¶ This was Jayasiṅha Chudâsamâ, who ruled from A.D. 1333 till 1345.

\* *Mimusops hexandria*,—Roxb.

Vadanagar, Visalnagar, Tharād Sathodar, &c to that of beggars. These, as well as the Brahmakhētris, who were as skilled with the sword as they themselves with the pen were brought hither by the Rānis of Janigūdh. Both these castes enjoyed special privileges secured by *pari ānā*, and by a stone inscription set up in the middle of the bīzār, exempting them from paying various taxes. These rights are still continued, [but the stone inscription is not now to be seen]

In this country have been settled from time immemorial—Gūnīra Brāhmins, Abers, Khānts, Kolis, Parmār Rājputs, Vāghelis, Vīī Rājputs, Chudisāmī Rājputs, Sarasvatī and Soratha Brāhmins, as well as the Sūthī people. There are also Lohinās and Bhātās, whom King Nonghan brought from Sindh. The governors and Nobs of the Ahmadābid and Dībh Sultāns maintained Syysids, Bilachis, Lodis, and Afghins in various offices, paying them salaries and pensions, but the cultivating classes immigrated from Gujrat.

Mount Gīrnār lies to the east of the city; it vies with the sky in height, and its huge mass causes the earth to tremble under it —

Its pinnacles touch heaven's lofty fice,  
 Its rocks the earth's foundation form,  
 Ever in bloom are the bushes that wave on  
     its sides,  
 With fruits its trees are laden heavily



The top of the mountain is adorned by the temple of Śrī Gīrnārī Nāth, which is visited by Hindus from all quarters. There are abundant springs of water, many fruits, and various and useful vegetables, as well as countless medicinal plants. The springs of Gaumukh and Kamandala vie with Kawther, and Bhīmākunḍ Sākara-kuvō, and Hāthipaglā with the Salsabil of Paradise in sweetness.

The three temples opposite the fort or Devakot were erected by two Baniā brothers, Vastupāl and Tejahpāl. Tradition runs that a widow, on paying a visit to her *guru*, was told that she would give birth to two famous sons; but a person present objected that as she was a widow she could have no offspring. A camel-driver, however, who was sleeping near, happening to overhear the conversation, immediately got up, seated the woman on his camel, and took her to his home, where in due course of time she was delivered of two infants, one of whom was named Vastupāl, and the other Tejahpāl, who built these temples in Saṁvat 1288† (A.D. 1231).

The large temple near the Bhīmākunḍ was built in Saṁvat 1519 (A.D. 1462), and consecrated on 15th Kārtik by Rāja Satarath. The fort and the chambers were built of black stone by Rāo Khengār of Junāgaḍh. He built also

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† One copy has S. 1277, i.e. A.D. 1221; both dates occur in the inscriptions on the triple temple built by the brothers. See *Report on the Antiquities of Kālhiāwād and Kachh*, p. 169.

an idol house with eighty-four *dullāns* (small rooms) for pilgrims, and, though it cannot be called a house of God, no one is outside God's house.

It is said that five thousand years ago, when Nemināth<sup>4</sup> of the Yādu tribe heard the cries of the sheep, pigs, and buffaloes that had been collected for a banquet, he imagined they were calling for justice, and accordingly he set them at liberty, but himself retired from this wicked world to Mount Girnār, where he became an ascetic, on the spot where a temple was afterwards built in Samvat 1333 (i.e. 1277), during the reign of Rājā Mandalik.

From Janāgadh to the Chullah of Datātri on the mountain which pilgrims call Goru Datātri, and the Musalmāns the shrine of Shīkh Mīdār, the Jogis the footprint of Gorakhnāth, the Drivāks the seat of Nemināth, and others that of Parśvanāth, a road was constructed in Samvat 1892½ (i.e. 1826) by a merchant of Diva (*Diu*) bandar named Singhaji. From the gate of the fort up to the mandap of Śrī Girnār Mūrti there are 1006 stone steps, and from Gaumukh to Hanūminkari there are 968.

To the south of Girnār is the Chullah of Jamīyal Shīkh, which is visited by pilgrims from great dis-

<sup>4</sup> See note 2 at page 17.

<sup>5</sup> The MSS read 1692 and 1693 but the road was under construction when Col. Tod visited Janāgadh in 1822.

tauces, who profess to derive great benefits from their visit. The Sûrajkuṇḍ to the north, the cell of Kâlikâ, the Oghaḍ Pâḍuka, and the Maddhi Bhârathi on the east side, are noted for their miracles, and at each devotees sit like lions intent on hunting the gazelle of salvation.

At the foot of the mountain on the west side, which may be compared to the approach to the throne for the constant worship of God, is the temple of Śrî Bhavanâth, Paithesvar, or Mahâdeva, which is visited twice a year by bands of Atîts and pilgrims, who walk round it, and bring to the fair, as articles of trade, arms, shawls, jewels, and other goods.

There are various rest-houses for travellers along the ascent to the mountain, which are named Pâñchapâṇḍava, Chodiya Parab, Kâli Parab, Dholi Parab, Mâli Parab, Suvârḍi Parab, so called because a female pilgrim was there delivered of a son, the name signifying "the Rest-house of good delivery."

To the west of Girnâr are also situated the temples of Śrî Vâgeśvarî Mâtâ and Dâmodar Râya, with the Vageśvarî Kuṇḍ and Dâmodar Kuṇḍ. In the latter the bones of corpses melt. The Revati Kuṇḍ is always full of water, and from the sands of the Suvarṇarekhâ gold was washed in ancient times.\* It flows from the mountain, and it is also the common belief that

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\* This belief probably arose from the reddish-yellow grains of mica with which the soil abounds.

there exists on the mountain a spring concealed from human eyes, called Raskup, which possesses the property of changing everything into gold, and the following legend is told of it — Not very many years ago, a Brahman having lost his way, and being thirsty, tied his gourd to a rope when he arrived at this spring, intending to draw water, when all at once he heard the words "*Bhur Rankāni nāmin, ' i c* Fill in the name of Ranki" In spite of astonishment he quenched his thirst, again filled the gourd, went to the town, and, suspending it on a nail in the house of a blacksmith, an old acquaintance of his, who lived on the public way, he went off on some business. It happened that a few drops of the water fell on the anvil and hammer, which were beneath the gourd, and changed them into pure gold, whereupon the blacksmith made good use of so splendid an opportunity of bounty from the invisible world, by transmuting into gold every piece of iron he had in the shop. In this way he became as rich as Q'irūn \*. When the Brahman returned he perceived that his gourd was empty, but the house full of gold, and on asking the blacksmith for his name the reply was Rankā. Accordingly he said, "Your deposit you have received."

*Hemistich* — What is your fate will overtake you, sure!

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\* The Gopātā has Kuberā, the god of wealth

It is said that the blacksmith gave a nugget of gold to the Brâhmaṇ; but God knows best.

In the fort there are two large cannon, taken with other spoils from the Portuguese of Diu; they were cast in Egypt A.H. 937; one of them is cleven, and the other nine cubits long.

On the top of the mountain the following localities also are remarkable:—Hanumândvârâ, the Pâduka of Râmânand, Bhairavajap, Borâdevî, Jata-Śaṅkara-Mahâdeva, Jadeśvara, Siddha-karani Mâtâ, Muchhakanda Râjrâjeśvara Mahâdeva, and many others not necessary to mention.

During the lapse of time, the fort of U p a r k o ṭ was deserted, but was taken possession of in Samvat 1804 (A.D. 1747) by Mânsiâ Khât, who became the source of much trouble. Afterwards it was made a *choki*, but was on several occasions occupied by Arabs, whom the Navâb Sâheb succeeded in expelling.

The length of this Subâh, from the port of Ghoghâ to Arâmrâ, is one hundred and two *kos*; and its breadth, from the port of D i v a to S a r d h â r a, is seventy-two *kos*. Some say that the government of the C h u ḍ â s a m â Râjputs extended as far as the town of B u r a ḍ, situated on the banks of the Sâbarmatî near Khambayat, and that it was called the government of S o r a ṭ h.

In this Sirkâr there are 500 *mâlguzâri* villages (with 37,200 houses and 120,060 men),



“ Leaving the kingdom of Valabhi (near Bhaunagar), Hiwen Thsang went about 100 miles to the west, and reached the kingdom of *Su-lach'a* (Saurâshtra). This realm is nearly 800 miles in circuit. The capital has a circumference of six miles, and upon the west side (*the country*) touches the river *Mo-hi* (Mahi). Its inhabitants are very numerous, and all the families are wealthy. The country is subject to the kingdom of Valabhi. The soil is impregnated with salt, and its flowers and fruits are few. Though heat and cold are equally distributed over the year, storms of wind never cease. Indifference and coldness characterize the manners; the people are superficial, and do not care to cultivate learning (*nor the arts*). Some follow the true doctrine, and others are given to heresy. There are some fifty convents, where they count about three thousand recluses (*the most part of the school Shang-tso-pu*), who study the doctrines of the (*Ārya*) *Sthavira* sect, which holds by the ‘greater translation’ (*Mahāyāna*). There are a hundred temples of the gods (*Devalayas*), and the heretics of different sects live together. As this realm is on the way to the Western Sea, all the inhabitants profit by the advantages the sea affords, and give themselves to trade and barter.”

“ At a short distance from the (*capital*) city rises Mount *Yeu-shen-ta* (Ujjantaś) upon the top of which a monastery is established. The chambers and galleries have been mostly hollowed out in the face of a scarped peak. The mountain is covered





upon it to those of the Dilhi Lâṭ and the Buddhist caves; but his *Travels* were not published till 1839, and it was the Rev. Dr. J. Wilson who first obtained a transcript of it, a copy of which was forwarded to Mr. James Prinsep, of Calcutta, early in 1837, who translated it.

These inscriptions contain fourteen paragraphs, tablets, or 'edicts' of Aśoka, the great Buddhist emperor of India, who ruled about 262 to 226 B.C., and who constantly styles himself "Râja Priyadarśi."

They have since been retranslated and commented on by Professors H. H. Wilson, E. Burnouf, C. Lassen, and Dr. H. Kern. The following are the best translations now available. Those who wish to see full transcripts, &c. must consult the *Antiquities of Kāthiāwār and Kachh* (pp. 95 to 127), or *Indian Antiquary* (vol. V. pp. 257-276).

#### *Translations of the Aśoka Edicts.*

I. "This is the edict of the beloved of the gods, the Râjâ Priyadasi. The putting to death of animals is to be entirely discontinued, and no convivial meeting is to be held: for the beloved of the gods, Râja Priyadasi, remarks many faults in such assemblies. There is but one assembly, indeed, which is approved of by the Râja Priyadasi, the beloved of the gods, which is that of the great kitchen of Râja Priyadasi; every day hundreds of thousands of animals have been slaughtered for virtuous purposes; but now, although this pious edict is proclaimed, that animals may be killed for good purposes, and such is the practice, yet, as the



enumerated, both by explanation and by example."†

IV. "In past times, during many centuries, attacking animal life and inflicting suffering on the creatures, want of respect for Brāhmanas and Śramanas, have only grown greater. But now, when King Devânâmpriya Priyadarśin practises righteousness, his kettledrum has become a summons to righteousness: while apparitions of chariots of the gods, and apparitions of celestial elephants, and fiery balls, and other signs in the heavens showed themselves to the people. In such a manner as has not been the case in many centuries previously, now, through the exhortation of King Devânâmpriya Priyadarśin to cultivate righteousness, has the sparing of animal life, the gentle treatment of creatures, respect for relatives, respect for Brāhmanas and monks, obedience to father and mother, obedience to an elder, grown greater. This and many other kinds of virtuous practices have grown greater, and King Devânâmpriya Priyadarśin shall cause this practice of virtue to increase still more, and the sons, grandsons, and great-grandsons of King Devânâmpriya Priyadarśin shall also cause this culture of virtue to increase; standing steadfast in righteousness and morality until the destruction of the world, they shall exhort to righteousness; to exhort to righteousness is surely a very ex-

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† This is Wilson's translation of this tablet, proposed 'subject to considerable doubt.' M. Burnouf observes that this last sentence is more literally—"D'après la cause et d'après la lettre; à peu près comme quand on dit, au fond et dans la forme."

cellent work, while from him who is immoral no practice of righteousness is to be expected. Increase, therefore, in these things, and no diminution is good, for this end has this been written, may they attend heartily to the increase hereof and not aim at the diminution of it! King Devânâmpriya Priyadarsin has caused this to be written twelve years after his inauguration! †

V "The beloved of the gods, King Priyadarsin, thus proclaims: Virtue is difficult of performance, therefore much good is to be done by me, and my sons and grandsons, and other my posterity (will) conform to it for every age. So they who shall imitate them shall enjoy happiness and those who cause the path to be abandoned shall suffer misfortune. Vice is easily committed, therefore Dharma Mahāmātra (or great officers of morals) are appointed by me, in the thirteenth year of my inauguration, for the purpose of presiding over morals among persons of all the religions for the sake of the increase of virtue, and for the happiness of the virtuous, among the people of Kambhoja, Gandhara, Râshtrika, and Pitenika. They shall also be spread among the warriors, the Brâhmins, the mendicants the destitute, and others, without any obstruction, for the happiness of the well-disposed, in order to loosen the bonds of those who are bound, and liberate those who are confined through the means of holy wisdom disseminated by pious teachers, and they will proceed to

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† This and the VIth are from Dr Kern's version

the outer cities and fortresses of my brother and sister, and wherever are any other of my kindred; and the ministers of morals, those who are appointed as superintendents of morals, shall, wherever the moral law is established, give encouragement to the charitable and those addicted to virtue. With this intent their edict is written, and let my people obey it."§

VI. "King Devânâmpriya Priyadarśin saith: In past times there has never yet existed care for the (civil) interests, nor official superintendence; therefore have I instituted the same; all the time that I have been reigning there have been everywhere inspectors over the women, sanctuaries, travelling pilgrims(¶), traders (or trade-markets), and parks for walking, in order to attend to the interests of my people,|| and in all respects I further the interests of my people;¶¶ and whatever I declare, or whatever the Mahâmatra shall declare, shall be referred to the council for decision. Thus shall reports be made to me. This have I everywhere, and in every place, commanded, for to me there is not satisfaction in the pursuit of worldly affairs; the most worthy pursuit is the prosperity of the whole world. My whole endeavour is to be blameless towards all creatures, to make them happy here below, and enable them hereafter

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§ This has not been revised by Dr. Kern. The above is Professor Wilson's version, slightly modified by later commentators.

|| The Dhauī redaction reads: "All the time that I have been reigning, the inspectors over, &c. have had to communicate to me the interests of the people."

¶¶ Thus far Kern's version, *ut sup.* pp. 75, 76.

to attain *Siarga*. With this view this *Edict* has been written. May it long endure, and may my sons, grandsons, and great grandsons after me also labour for the universal good. But this is difficult without extreme exertion.\*

VII. 'Priyadasi, the king dear to the gods, desires that everywhere the ascetics of all persuasions should remain [in peace], they all desire the regulation that they exercise upon themselves, and purity of the soul. But people have different opinions and different likings, [and] the ascetics obtain, whether the whole, or whether a part only [of what they ask]. Nevertheless for himself, to whom there reaches not a large empire, the empire over himself, purity of mind, knowledge, and firm devotion which lasts for ever, this is good.†

VIII. 'In past times the kings went out on journeys of pleasure, stag hunting and other such like recreations were in vogue. But king Devānāmpriya Priyadarśin, ten years after his inauguration, came to the true insight. Therefore he began a walk of righteousness, which consists in this, that he sees at his house and bestows gifts upon Brahmans and monks, he sees at his house and presents elders with gold, he receives subjects of town and country, exhorts to righteousness and seeks righteousness. So now then, this is the greatest pleasure of king De-

\* Lassen, *Ind. Alt.* vol II p 263, note 1, Burnouf (*Let. et de la Bonne Loi* p 654) translates the last sentence "mais cela est difficile à faire si ce n'est par un effort supérieur."

† From Burnouf's version.

vānāmpriya Priyadarśin in the period after his conversion."†

IX. "King Devānāmpriya Priyadarśin speaks thus: It is a fact that men do all kinds of things which are thought to assure luck, as well in sicknesses as at betrothals and marriages, at the getting of children, or at going from home. On these and other occasions men do all kinds of things which are thought to bring prosperity. But he is a great fool who does all those manifold, multifarious, vain, and useless things. This, however, does not indeed remove the necessity of a man's doing something which will bring prosperity, but such a kind as has been named is of little use, while of great use is true piety. To that belongs proper treatment of servants and subordinates, sincere reverence for elders and masters, sincere self-restraint towards living beings, sincere charity to Brāhmanas and monks. These and other such-like actions—that is called true piety. Every man must hold that forth to others, whether he is a father or a son, a brother, a lord; this is noble; this must a man do, as something that assures luck, until his aim has been fully attained. Mention was made just now of 'sincere charity:' now there is no charity, no affection to be compared to charity or affection springing from true piety. It is just this which a well-meaning friend, relative, or companion must, at every occurring opportunity, impress on another, that this is duty, this is proper. By doing all this a man can merit heaven; there-

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† This and the next four are from Dr. Kern's versions.

fore let him who wishes to gain heaven for himself  
fulfil above all things, these duties.

V 'King Devānāmpriya Priyadarśin does not deem that renown and great name bring advantage greatly, if, at the same time his people for the present and afterwards were not practising right obedience, and following exhortation to virtue. In so far only King Devānāmpriya Priyadarśin desires renown and great name. All therefore, that King Devānāmpriya Priyadarśin strenuously strives after is for the life hereafter, so that he may be wholly and altogether free from them. Now blemish is the same as sinfulness. But all that thing is indeed, difficult for anyone whatever to be a person of low degree or of high station unless with the utmost exertion of power by sacrificing everything. But this is indeed more difficult for a person of high station.

VI 'King Devānāmpriya Priyadarśin speaks thus. There is no clarity without right charity or right conversation or right liberality or right relation. Under that is comprehended proper treatment of servants and subordinates, sincere obedience to father and mother, sincere charity towards friends and acquaintances, Brahmins and monks, the sparing of animal life. This is to be commended as good, whether by father or by sons, by the king and by the people, and relative

good, thus

... who acts thus makes this world a friend to him, and hereafter a man obtains for himself an impishable reward through all that true charity."



XII. "King Devânâmpriya Priyadarśin honours all sects, and orders of monks, and conditions of heads of families, and honours them with love-gifts and with marks of honour of all kinds. To be sure, Devânâmpriya does not attribute so much value to love-gifts or marks of honour as to this, that the good name and intrinsic worth of all sects may increase. Now intrinsic worth can grow greater in many ways, but the foundation thereof, in all its compass, is discretion in speaking, so that no man may praise his own sect, or condemn another sect, or despise it on unsuitable occasions; on all manner of occasions let respect be shown. Whatever of good, indeed, a man, from any motive, confers on any one of a different persuasion, tends to the advantage of his own sect and to the benefit of a different persuasion; by acting in an opposite manner a man injures his own sect and offends a different sect. Though every one who praises his own persuasion may perhaps do all that from attachment to his own sect, for the purpose of glorifying it, nevertheless he shall, by so doing, greatly injure his own persuasion. Therefore concord is best, so that all may know and willingly listen to each other's religion. Because it is the wish of Devânâmpriya that the members of all persuasions may be well instructed, and shall adhere to a doctrine of benevolence. And to them who are inclined to all that, let the assurance be given that Devânâmpriya does not attach so much value to love-gifts or show of reverence as to this, that all sects may increase in good name and intrinsic worth, and be revered. For this end

sheriffs over legal proceedings, ministers entrusted with the superintendence of the work of hospice masters (2), and other bodies have been appointed. And the result of this is, that Devānāmpriyāsapervasion has increased in prosperity, and that he causes the Righteousness to come forth in full splendour."

XIII " Whose equality and exertion towards that object, exceeding activity, judicious conduct. . . afterwards in the Kalinga provinces not to be obtained by wealth. . . the decline of religion, murder and death and unrestrained license of mankind, when flourisheth the (precious maxim) of Devānāmpriyāsapervasion comprising the essence of learning and of scientific service to mother and father, dutiful service to spiritual teachers, the love of friend and child, (charity) to kinsfolk, to servants (to Brāhmins and Śramanas, &c, which) cleanseth the calamities of generations, further also in these things unceasing perseverance is same. There is not in either class of the creatures of men not to say, a procedure marked by such grace. . .

nor so glorious nor friendly, nor even so extremely liberal as Devānāmpriyāsapervasion for the non injury and content of living creatures. . . and the Greek king by whom the kings of Egypt Ptolemaios and Antigonos, and Magas. . . Both here and in foreign (countries), everywhere the religious ordinances of Devānāmpriyāsapervasion wherever they go, . . conquest is of every description, but, further, the conquest which bringeth joy springing from

pleasant emotions becometh joy itself; the victory of virtue is happiness; the victory of happiness is not to be overcome; that which essentially possesses a pledge of happiness,—such victory is desired in things of this world and things of the next world.”§

XIV. “King Devânâmpriya Priyadarśin has caused this righteousness-edict to be written, here concisely, there in moderate compass, in a third place again at full length, so that it is not found altogether everywhere worked out; for the kingdom is great, and what I have caused to be written, much. Repetitions occur also, in a certain measure, on account of the agreeableness of various points, in order that the people should in that way (the more willingly) receive it.

If sometimes the one or other is written incompletely or not in order, it is because care has not been taken to make a good transcript, or by the fault of the copyist (*i.e.* the stone-engraver).”||

In one place only, namely, the signature of the Girnâr inscription, is Buddha referred to. Of this signature there remains—

. . . *va sveto hasti savaloka sukhâharo nâman.*  
What is left means—

“The white elephant whose name is the bringer of happiness to the whole world.”

“That by this term Śākya is implied,” Dr. Kern thinks, “there can be no doubt, since the

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§ Mr. Prinsep’s translation—*Jour. R. As. Soc.* vol. XII. pp. 227-233. A large part of the original of this edict has been broken off from the stone, which renders the translation very difficult.

|| Dr. Kern’s version.

legend says that the Bodhisattva, the future Buddha, left heaven to bring happiness to men, and entered his mother's womb as a white elephant.

NOTE 2 on p. 17, 29

[Neminâtha or Arishtanemi, who gives his name to one of the summits of Girnar, and to whom the Jains consider the whole mountain as sacred, is the twenty-second of their Tirthankaras or deified saints,—men who, through successful austerities, they imagine, have entered nirvâṇa and have done with the evils of existence. This one is the favourite object of worship with the Digambara or naked Jains. His complexion they say, was black, and most of his images here are of that colour. Like all the other Tirthankaras, he was of royal descent, being the son of Śamudravijaya, king of Souryanagara or Sorapur, in the country of Kāvartī, and of the Haviravā river—his paternal uncle being Vasudeva, the father of the famous Kṛṣṇa. At the age of three hundred he renounced the world, and leaving Devakī went to Girnār to spend the remaining seven hundred years of his long life in asceticism; he received his Bodhi, or highest knowledge, whilst meditating at Śeṣharāṇa, to the east of the Bhairava Jyotiṣṭhala, where footprints (pīṭhā) are also carved—some say Neminâtha's, others Rāmānand's. His first convert was a king Dattātṛya, to whom he became guru, after which he gradually rose to the exalted rank of a Tirthankara, and finally attained nirvâṇa on this lonely pinnacle of rock which retains his

name. 'He had as tutelary goddess, or familiar *devī*, *Ambikā Mātā*, the same to whom the old temple on the first summit is dedicated. The Mango tree is also appropriated to him by the *Śrāvakas* as his 'Bo-tree,' whilst the *śankha* or conch-shell is his cognizance. He is, in fact, the *Kṛishṇa* of the Jainas.

But it is not to them alone he is sacred here; the *Vaiṣṇavas* who come from the pilgrimage to *Dvārakā* consider they only reap the fruit of their toils when they have paid their respects to *Guru Dattātraya*.]

#### MAHĀLS WHICH PAY ALL THE LAND AND CUSTOMS REVENUE RIGHTS TO JUNĀGADH.

*Vanthali* has two stone forts, washed on different sides by the rivers *Ojhat* and *Obin*. The palace of *Vāmanrāja* is in the town, as well as the *Sūraj Kuṇḍ*. The Tomb of *Bhalla Shāh*, with the *Asrām* of *Kapilamuni*, is celebrated in this *kasbā*. The *kasbātis*, who in former times became *Musalmāns*, immigrated to this country from *Naghor*, and occupy themselves with cultivation.

*Vanthali* was for a long time known by the name of *Patan*, but *Vahudipal Dhundhlimal* the *Yogi*, who lived in the hills of *Dhank*, in his wrath pronounced the curse "*Patan so datan!*" "*Patan, be buried!*" upon it; whereupon eighty-four towns bearing that name were swallowed up by the earth, and *Patan* shared the same fate, as may be seen even in our days, since, wher-

ever excavations are made, foundations of buildings, and various things, are dug up. During the tenure of power of the author in this town two stone hor es, each one cubit high, were dug up with a stone box in which they were, and also other more valuable things in Samrat 1842 (A D 1785).

As the rivers swell greatly during the rains it is difficult to cross them, and there is a great deal of mud, but the soil is good and produces excellent sugar cane, mangoes, and great quantities of guavas, they sow three times every year.

In the Samrat year 1803 (A D 1746) Kalmy with the Nav'ib Fakhr al daulah unsuccessfully besieged the town, but in 1835 Jabbir Khan treacherously obtained possession of the fort which, however, was again taken from him after a siege by Div'ingi Amarji Saleh, but again it fell into the possession of the Jamadirs Shihri al din and Omar for some years, and was captured in 1851 (A D 1794) by Madhur'ya Ben Khoshkhal, to expel whom the author was called from N'iger by the Nav'ib Saheb Hamed Khan, and he succeeded in doing so by negotiation in 1860 (A D 1803). Afterwards Madhur'ya with Babji Saheb, the K'arbhar of the Gaikwad, again besieged it, but ineffectually.

#### THE KASER OF KUTIANA

This place has two stone forts, and is situated

on the banks of the B h â d a r river. It is said that for a long time a Châranî woman whose name was Kuntî used to pasture her cattle on this spot, which in course of time became a village. The governor, Kalidâs, who was a Baniâ and had built a fort for himself in the vicinity of Aḥmadâbâd to which he gave his own name, constructed here also a square fort of considerable strength so as to control Purbandar and Hâllâr. During the government of the Musalmâns, Afghân Sipahis, Maliks, Khokhars, Jundrâns, &c., settled here, and gradually became so strong as to be independent, and appointed Nia'mat Khân Lodî as their governor; but afterwards, growing dissatisfied, they surrendered the fort to Rânâ Sultânji, from whom they likewise revolted, and gave it to Hâshem [Hasan] Khân, the adopted son of Navâb Bahâdur Khân, from whom it was taken by Amarji, the father of the author. In Samvat 1840 [A.D. 1783] the Divân Govindji rebelled, and the Navâb Sâheb, having besieged the fort for a month, afterwards made peace. In the year 1858 [A.D. 1801] Kalîyândâs Hirji, a Baniâ, revolted from the Navâb Sâheb, but after a month's contest the author took the fort from him.

The K h â g a s r i fort, which was formerly at the head of the Parganâ, with twenty-four villages, was given to Maluk Muḥammad Sindhi as a jāghir, for his services as Qâzi, of which

also the fort of Devnar : an appanage from the time of the Divan Sūb Amarjī.

The temples of Vagesvarī Mātī and Amarsvarā were built by Dulpātrām the younger brother of the author. The place of pilgrimage ( ) of Chāman Jellī is the ornament of this town at a distance of about three *l* from which also are Gokarnatīrtha and Mahadeva's Nivalaya. Most of the villages are joint property with Purbāndar and Mīngrol.

### BINTWA

Bīntwā has a strong fort and the village of Manār belongs to it. Most of it at present belongs to Purbāndar and Mīngrol and is inhabited by the Mehmanā. Nawāb Sohāb Khān Governor of Khambiyat waged war against Sher Zāmān Khān and Diler Khān Bāī compelling them to evacuate Ghoghī but they obtained eighty [284] villages as a jagir from the Nawāb Shāh Bahādar Khān in 1779 { 1759 } A.D. 1722.

### THE HARBOUR OF MINGROL

The port of Mīngrol has two strong forts on the sea shore with ditches and is the residence of a governor or Hākim. After annexing to Bīntwā eighty villages two hundred and eighty one still belong to Mīngrol.

In ancient times Rājā Bhīm Rājā of Gumhīy







services, with the two Śiva-lingas, a dress of honour, and a Rudrāksha rosary the beads of which were made of pearls. On this occasion he said with his own blessed tongue, "O Rāja Bahādur! This is Buḍhâbâvâ" (*i.e.* "old father," which is a metaphor for Eternal Creator); "worship it!" When he took the *Lingos* home, he gave one of them, which was of emerald colour, to Dayarâm, who was a highly respected Nâgar and a *jâgirdâr* in the parganâ of N â g i n â p û r and district of M e v â t. Some time afterwards the conquests of the Dekhanis, the dissensions of the Āmirs, and the invasions of the Persian armies disturbed the comfort of the *jâgirdârs* and royal servants, so that Dayarâm established himself at Banâras, where he became so intimate with the grandfather of the author that he betrothed to him his own daughter, and after a while, when they returned to Mângrol, the wedding was consummated there; on that occasion he presented his daughter also with the Śri Buḍhâbâvâ as a portion of her dowry, which is the source of endless blessings and of divine favours. Then becoming a *sanyâsi* he went to Nâsik, and finally to Banâras, where he died, whilst the Mehtâ kept and continued to worship the Śiva-linga. Lastly, Sultân Zufar Khân and Tâtâr Khân came with troops from Mângrol, altered the Sûraj temple and called it the Râvali mosque; they also spoilt the Râvali Wâv. About two hundred



of Mângrol. It contains the following forts with four towers, viz. Mahiâri, Bagasrâ, Śil, Diwâsa, Sepa (?), Meswana (?), Lâthodrâ, and Shergadh. Some of the lands are under cultivation, and others are neglected.

*Note 3 on Ghumli or Bhumli, page 51.*

[In the south of the Navânagara territory, and about forty miles west from Dhânk, is Ghumli, an old deserted capital of the Jetwâs—now of Purbandar. It lies about four miles south of Bhanvâd, in the last valley facing the north, in the north-eastern end of the Baradâ hills, and concealed from the north by a low ridge, which bends round in front of the opening to the valley or dell, shutting up the town in a sort of *cul-de-sac*, open only through the narrow valley to the north-west, by which it is approached from the modern village of Mukhânâ. Up both sides of the dell its ruined walls wind in various directions along the shelving ridges which overlook it, up to the summit of the mountain, where was a fortified citadel, still containing the walls of many of the houses in a tolerable state of preservation, but entirely deserted except by wild beasts. The very vertex is occupied by a small temple of Mâtâ Âsâpurî—a favourite object of superstitious reverence with the Jetwâ Râjputs.

According to the traditions of the province, the earliest seat of the Jetwâs was at Śrînagara, a few miles from their present one of Purbandar. Soon afterwards it was at Bhimor or Mordvajpurî, now a ruined site opposite to Morvi



its semi-arched battlements, reaching halfway up the scoop of the hill, is in a tolerable state of preservation, but the remainder is in ruins, the bastions have fallen in, and are only faintly to be traced through the jungle. A ditch, of the usual Hindu dimensions, surrounds the wall; the masonry I was surprised to find for the major part of well-chiselled stone, dove-tailed grooves for clamps; the iron or lead which may have been used for this purpose has doubtless been long since pilfered. There were originally two gateways to the north and west." The last only was still standing till within a few years ago, and bears the name of Râmapoḷa, but only a fragment of it now remains.

"The area contained within the limits I have above described is now tenanted only by wild beasts, and other jungle inhabitants; mounds or lines of rubbish faintly pourtray the lines of streets, though I am disposed to consider the houses were chiefly of frail materials; nothing remains as witness of its former state save an insignificant temple near the eastern wall, two small flat-roofed ones of the earlier age of Brâhmanism, a splendid well, itself worthy of description, and the ark or royal citadel, the contents of which peculiarly merit notice; wells of good masonry are sunk here and there, which the traveller should take heed not to stumble into. This ark occupies the centre of the area, and contains, originally guarded by a wall all round, the palace† and its adjuncts;

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† The palace is probably represented by a mound of stones in front of the splendid ruin of the Navalākha Temple.

a large hall, decorated, surrounded with small apartments and dressing-rooms to the women, if not the zenana itself, is separated from the palace by a court."

Various accounts and dates are given of the destruction of this city, it seems most probable, however, that some time during the first half of the fourteenth century, Jām Unād invaded Baradā and besieged the Rānā in Ghumli. After a long contest, Unād, despairing of success returned with his army to Kachh. Here, according to tradition, his son Bāman,† ashamed of the disgraceful termination of his father's expedition, assumed the command of the army and conducted it back to Ghumli which place he reduced after an obstinate siege of twelve months. The Sammā destroyed the city, which the Jetrā, from superstition, did not attempt to rebuild, he removed their capital to Chaya, near the Purbandar, said to be on the site of a maparam mentioned in the *Baradā Rānā*, at first the port of Chaya, but later the seat of government of the Jetrā.

Probably owing to the Baradā Rānā the Sammā, after his return to Kachh, regained authority in the country. Jām Unād, it is said to have given his territory in charity to the Chārans to conquer another, and on Bāman's arrival in

† May this not have been Yādū, mentioned in the Kachh annals?

‡ Conf. *Bombay Selections* XXIX (N S) P. 193



K a c h h on his way back he formed the design of establishing himself there, and succeeded in doing so.||]

### KESOD.

This place is situated on the banks of the K e s o d river, and has two strong forts. After the taking of Junâgaḍh, it together with Chorvâḍ became a jāgir of the Râizâdâhs. In this district the Râjpût Lâthias, Sarvaiyas, and others, who are descendants of the Chudâsamâ Râjpûts, originally Zamindârs of Sindh, hold jāgirs.

### MÂLIÂ.

M â l i â has a fort with towers, and is situated on the river M e k a l. The Zamindârs are of the Hâthi tribe. The parganah is small, but abounds in mangoes.

### CHORVÂD.

C h o r v â ḍ is situated near the sea-shore, and has two strong forts; and several villages belong to it. At a distance of one *kos* from Chôrvâḍ the river B i r j â m i falls into the sea, but though it is so near to the sea there is no bandar, on account of the paucity of inhabitants; there are, however, fine gardens and beautiful fields. Betel-leaves unequalled in agreeable taste and pungency are grown in this place, and are even exported to Hâlâr, Kachh, and Sorath; also all kinds of vegetables grow. The total revenue is 50,000 *koḍîs*; there are thirteen

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|| From *Antiquities of Kâthiâvâḍ and Kachh*, pp. 178, 185.

villages under it. The forts with four towers of Kakasvadi and Visival are also on one side of Chorvadi.

### OF PATTAN DIYA

This is a strong fort situated on the sea-shore, surrounded by a fosse full of water. The rivers Hiran, Sarasvati, and Kapili flow near the base of the fort. In ancient times the zamindari of this place belonged to Parmar Rihpats. The slaughter of the Yadavs and of Sri Krishna in this locality is recorded in the *Prabhasa Katha*. Here great quantities of mangoes, water melons, and guava fruits are produced, which are exported. Veraval is the seaport of this district. Nia'mat Khan Lodhi, an adherent of the Navab Bahadur Khan, built a strong fort, which in the Samvat year 1824 (A.D. 1767) was repaired by the Divanji Sahab Amari, and was repaired for the second time in 1845 (A.D. 1788). Divan Raghunath, son of Amari and Dulabhaji, brother of Amari, were besieged here by Ranji Sultani of Parbandar in one of his warlike expeditions, as will be narrated in the proper place.

Sri Somnath i\* of Pattan the adherents of Islam believe to have been brought from Mecca during the time of Abraham the Friend of God, but the Hindus hold that it existed here from all eternity, as a *Sua linga* by Chandrami.

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\* See Note 4 at page 68

again assembled to the number of three thousand men, and, under the leadership of Sayyid Miân, scaled the walls of the fort by means of ladders, but Nia'mat Khân routed them again, and after encountering much opposition remained ruling in the city. Some time afterwards Mânâjî Ângriâ made a descent on Verâval in ships, and, after fighting during three days and nights, he made peace and received the gift of a horse as *nazarânah*. The Portuguese of Diva also made some attacks, but retired disappointed.

He plundered the villages of Kâlûwad and Bânt-wâ, in Hâlâr, and defeated his pursuers, and established a right to tribute over certain villages.

Sultâna Bibî, the paternal aunt of the Navâb Sâheb Mahâbat Khân, obtained possession of the fort, and ruled for sixteen years. After some time the Patṭanîs considering Shekh Miân—who was one of the Kasbâtis of Mângrol—a man of good disposition, allowed him to enter the fort, and he commenced to conduct the government. Seeing the pride and insolence of Pahâdjî and Chand and Firoz Shâh, however, and, fearing lest they might expel him, he drove the Patṭanîs from their native country into hell and the flames, and made them food for alligators and jackals.

The temple of S o m a n â t h a, which the Musulmâns had converted into a mosque, was in ruin, and was not repaired till Samvat 1810 (A.D. 1783), during the government of Sheikh Miân [the successor of Nia'mat Khân], when it was

rebuilt by a most excellent lady, *Âhilyâ Bâi*,† the wife of the Holkar *Malhâr Râo Bahâdor*. After thirty years the Div'in Vithal Râo Devâji, who was a Subâhdîr of Kâthmînîd under the government of the Guikwâd, built high *nagâra-khâna's*, travellers' houses, *harams*, and repaired the temples of the Jain and Kanêsvara and of Jînkîsvara.

The following are some of the temples in this city —The temples of Datsudan, Narsing, Mahâkâb, Anâpurna, Ganâpati, Shîvî Bhuklîan and Pragtesvara, which last was built by the Div'in Raghunâthji [a brother of the author] The Rînatalîo, Rudresvara, Sûraj, Banâsvara, and Hatkesvara are some of the sacred places much visited by Hindus. Bhalkîkund, Kadamkund, Bangaîgi, Rîma Pushkara, Gaurîkund Vishnukund, Brahmîkund Rodrakund, Sûrajkund, and Jalprabhîs are some of the sacred tanks where the people are cleansed from their sins.

The places of pilgrimage to Mângrol-Shîh, Chandkattal, Maghrabî Shâh, Mâhî Hîjat and Godar Shâh are noted. At a distance of five *los* from Pattan is the *Prîchî Tîrtha*, celebrated far and near, and visited by pilgrims from great distances, here the *srâddha* ceremonies are performed, whereby the spirits of the departed are propitiated and evil genii ward off.

In Samvat 1849 (A. D. 1792) the Navâb Sâheb Ahmad Khân, with the aid of the Pat-

† See Note 5 page 76



duced the fort after an obstinate resistance on the part of the Hindu chiefs, who had engaged to defend their shrine. Fifty thousand infidels and more says the *Rozat us sifa*, 'were slain round this temple which was of vast dimensions.' But at length Mahmud prevailed, destroyed the sacred *linga* by a fire lighted round it to break the hardness of the stone plundered the temple of its immense wealth, and carried off its gates to Ghazni (to appear again in history after a lapse of more than eight centuries,—where gates were brought from Kábul as trophies—believed by some to be the c of Somanátha). The temple it is said, was supported by sixty-six pillars, ornamented with rubies emeralds and other precious stones, and each of the pillars bore the name of a different king of India as its crumbler. Whether Mahmud destroyed the temple also we do not know, but it is pretty certain that not a vestige of it now remains unless it be in the capitals and columns strewn all about and built into the walls of the present temple, of the town and its houses.

It was too profitable to the Bráhmans, however, not to be soon restored by the Hindu princes under their influence. Among these its greatest benefactors were probably the Solanki princes of Anhilapattana and

having

1073)

it also . . . . . after its desecration by Mahmud and again in A.D. 1168, the great Kamârúpa in search of a way to manifest his piety was advised by the wily Jaina Achárya Hemá.

chandra to restore the temple of Someśvara. And with this is connected a tale that is perhaps worth repeating:—In two years the restoration was completed,—the temple “once more resembled Mern,” and the Brâhman, jealous of the influence of the Âchârya over the king, tried to entrap him, proposing to Kumârapâla that he should accompany the royal retinue to the dedication. When the proposal was made, the Jaina at once replied, “What need of pressing the hungry to eat? Pilgrimage is the life of the ascetic; what need is there of an order from the king?” He then started on foot to visit the holy places of his own creed, and met Kumârapâla at Somanâtha. At the inauguration of the new temple the Jaina astonished the spectators by his devotions to Śiva. At the threshold of the temple he exclaimed, “In the splendour of this shrine Mahâdeva, who dwells in Kailâsa, is surely present.” Then entering and going through the prescribed gesticulations before the *linga*, he said, “Thou existest, whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art. Thou art he in whom is no guilty act, no guiltiness consequent upon the act,—one only god. Praise be to thee! He who has destroyed the affections, which are the seeds that produce the bud of existence, be he Brâhmâ, be he Vishnu, be he Śiva, to him be praise!” Then falling flat on the ground he worshipped Śiva in the *dandavata*. All this was done with an object; and after the ceremonies were over, Kumârapâla and Hemachandra entered the shrine alone, closing the door behind them.

Here the story says, the Āchārya made Somnāth reveal himself to the King and address him thus — "O King this monk is an incarnation of all the gods, he is free from deceit, to him it is given to behold the divinity as a pearl in his hand, he knows the past, present and future, understand that the path he shall show you is, without doubt, the road to liberation." The credulous King was caught and there and then the Jainā administered to him a vow to abstain from animal food and fermented liquor to the end of his life. The temple of Somanātha was then left in charge of Vrihaspati Ganda, a Kanauj Brahmin, but perhaps chagrined at the victory of Hemachandra he reviled the Jainā religion, for which he was deprived of his place, and only restored to it after making the most humble submission to the influential Āchārya.

If the remains that still exist are not those of the temple of Bhīma Deva and Kamāripāda it is difficult to say to whom we owe them. It seems probable that for more than a century after Kumarapāla's time it was unmolested, but the Muhammadan had cast his eyes on the rich province and at length, in 1297, the Sultān Alau'd-din Khilji sent his brother Alif Khān, and Au rat Khān his prime minister to effect the conquest of Gujarat. Then it was that the idol shrines suffered and the famous idol of Somanātha was again destroyed. A century later, in 1396 Muzaffar Shah I led an expedition against Pitan, and, destroying all the Hindu temples, he built mosques in their places — or more probably he converted them into mosques, and again in 1413



Ferishtah tells us that his grandson and successor, Ahmad Shâh I., on his return from an expedition against the Râ of Junâgadh, "destroyed the temple of Somapur, wherein were found many valuable jewels and other property." Later still Mahmud Shâh I., surnamed Begara (1459-1511) is named by Hindu tradition as having sent an army to reduce the place, when he built a mosque on the site of the temple. The building, however, still attests that the Muslim only desecrated the Hindu temple, defaced its sculptures, and converted it into a place of worship for the followers of Islâm, but did not raze it.

This famous ruin occupies a rising ground, probably a rock with a coating of soil upon it, close to the sea-shore. It faces the east, and on the south side there are still considerable remains of the old Hindu sculptures, much resembling those at Amaranâth, near Kalyâna, but on a larger scale. On the other sides, the outer facing of the walls has been almost entirely removed: indeed, until a few years ago, this fine old ruin was used as a sort of quarry from which to obtain building-stones. The outer pyramidal roof of the *mandapa* and the great spire over the shrine had been destroyed by the Muhammadans, and hemispherical domes substituted in their place. Over the eastern entrance they erected two clumsy minarets, and threw arches in between the pillars of the central octagon which support the dome. The diameter of this octagon is about 33 feet, and the greatest width of the *mandapa* inside is 64 feet, its length up to the door of the shrine being nearly 70 feet. The shrine itself is 18 feet 9 inches square inside,

been a *pradal khana* round it, but is destroyed. The floor has been of stone or marble, some fragments I found. Both the domes are now and the whole has evidently been for a shed for cattle rather than of devotees—*du*

As for its loss to her religion and wants the Somapada Brâhmins, the Bîlî, widow of Khanîc Rîo Holî, the temple—*New Somanatha*—in the hands of time only has to do with it, a neglected ruin before its aged walls are really changed.

In the town is the *Surya Kula*, as the Hindus call it,—a remarkable remnant of the old architecture. It has been defaced, and patched, and altered now, but when first completed it must have been a work of much elegance, forming the colonnade round a large tank—long ago filled up except a small pond about nine yards square in one corner of the enclosure. This colonnade has had at least three rows of pillars on three of its sides and seven on the fourth,—in which are five octagonal areas each about 20 feet across. The columns still standing, some of them imbedded in the outer walls, are about two hundred and fifty in number, and nearly all of them have been carved in the most elaborate style of Hindu art. A wall has been built up, connecting the outer row of pillars, and *z. mumbai* and *mîhrabs* have been formed to adapt it to Mahammadan worship. Near this is a plain building its walls outside covered with plaster, and apparently an ordinary

Muhammadan house with scarcely any windows ; inside, however, it proves to have been a Jaina temple of an interesting type, and said to have a cellar (*bhoinoran*) under it. It is now used as a storehouse by a Muhammadan, who says it has been in his family for at least a hundred and fifty years.

A little to the north of Paṭṭan Somanātha there is a large cluster of sacred places, many of them very unpretending in appearance, but each with its legend or associations. First is Triveni—'three plaited locks'—the junction of the three rivers *Hiranyâ*, *Kapila*, and *Sarasvatî*,—a *tīrtha* for pilgrims bathing, and without a visit to which the pilgrimage to *Dvârakâ* would scarcely be considered complete. Further out is the temple of *Rudreśvara*, built on the site of an older temple of *Kedâreśvara* destroyed by the Muhammadans,—some of the columns and sculptures of which, however, have been employed in the restored building. Beside it is the *dargah* of *Muḥammad Shâh*;—for Islâmite superstition is fond of thrusting itself into notice in the scenes where it has displayed its iconoclastic fanaticism. This *dargah* and that of *Abbi Shâh*, a little further out, are but miserable places, scarcely worth a visit, unless it be to half suffocate one's self in the labyrinth of little cells at the back of the first. Beyond some quarries is the old temple of *Sūrya Nârâyana*, whose dome and spire have suffered at the hands of violence, but have been plastered over to keep out the rain. Under it is a cellar or cave.

On the banks of the river *Hiranyâ* we find *Deva-*

varga or Dehotsarga—an old pipal tree with  
 a very small temple beside it, and some huts form-  
 ing a monastery, this is a place of great sanctity,  
 for under the pipal of which the present one is a  
 traditional scion, Kṛiṣṇa lay down to rest at  
 noon, when a Bhilla—mistaking his tawny cover-  
 let for a deer, or the mark on his foot for the eye-  
 of one—sped an arrow with such mortal force  
 as bereft his godship of life. Infinite devotion  
 here consecrates a place of prayer for its votaries  
 under their sacred tree, and desecrates its vicinity  
 by making it a place of graves. The Hindas have,  
 many a time since its erection, had the power to  
 destroy the offensive and ugly wall, but they do  
 not seem possessed of such aggressive and icono-  
 clastic propensities. South from this are the small  
 shrines of Kotesvara,—or the million lingas,  
 containing only large fragments of the symbol—  
 and Bhimeśvara or Bhimanātha, now much dilapi-  
 dated. Not far from these is Bhalka Kunda  
 a reservoir—empty at least in the dry season—in  
 excellent repair, about three hundred and eighty  
 yards in circumference, and forming a regular  
 polygon of sixteen sides, with three oval aper-  
 tures on one for the entrance of the water. To  
 the west of Pattan, the spire of the Śeṣha Bhushan  
 or Bhudiyo temple attracts the eye by its height—  
 owing principally, however, to the higher level on  
 which the temple stands. It is a restoration, rather  
 than a renewal, of an old temple, and is of similar  
 style to that of Sūrya Nijyana.

It is curious to find here remnants of the Brh-  
 minical monasteries. There are several of them  
 in this neighbourhood, not apparently of any

great extent or with numerous inmates, nor are the buildings in any way pretentious—they are mere collections of huts. §

[*Note 5:—on Ahilyâ Bâî.*]

The famous Ahilyâ Bâî was born in 1735 of a family of the name of Sindhia, and was married to Malhâr Râo Holkar's only son *Khande Râo*, who was killed at the siege of Kambhîr, near Dîg, in 1754. By him she had a son *Malli Râo*, and a daughter *Muktâ Bâî*. Malli Râo succeeded his grandfather Malhâr Râo, but nine months after died mad, when Ahilyâ Bâî succeeded to the administration of the Holkar government, 1765, and ruled with great wisdom, firmness, and talent till her death in 1795. She was a most devoted Hindu, and built sacred edifices at Jagannâtha, Nâsik, Elurâ, Nimâr, Maheśvara, Somanâtha, Dvârakâ, Gâyâ, Kedarnâtha, Rameśvaram, &c. Her daughter Muktâ Bâî became a *sati* with her husband, Yasvant Râo Panśiya, and Ahilyâ Bâî built a beautiful temple to her memory at Maheśvara, on the Narmadâ.

#### ACCOUNT OF KORINÂR.

This town is the residence of a governor or *kākam*, and is situated on the banks of the *Shingora*. The temple of *Muta Dvârakâ* and the port is on the sea-coast. The Bokhâri and Qâderi Sayyids obtained it in *wazifah* from the Amirs and Shâhs of Gujarât, and dwell here; but in

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§ *Notes of a Visit to Kôthiâvâd in 1869, pp. 17 et seq.*

Sāmvat 1780 the Dehānīs { Marāṭhās } prevailed, and obtained a moiety of the revenue. In course of time a *peṣhkāsh* of five thousand rupees was paid through the management of the Divānī Sāheb Amārī, and the Gaikvād official (*muta sadak*) was not admitted to a share in the management, after whose death his younger brother the Divān Dulabkī paid a fixed sum by way of farm. Now, in Sāmvat 1874 (A D 1814) Govind Rāo Gaikvād has, by the aid of the English Government, obtained possession of the whole parganā. In it is also situated Rudrākṣya, a place of ablution for Hindus.

The revenues amount to two lakhs of Rupees { 2,00,000 / 0 Rs }.

### UNĀ AND DELVĀDĪ

The forts of Unā and Delvādī, built of white stone, are two *kos* distant from each other.

The residence of the governor looks over the river Machundri. The Talāo and the Chichera Wā were built in Sāmvat 1515 (A D 1458) by a Kīyat named Somnāth.

It is related that in ancient times, when this country was under the government of Brāhmins, the Rānī of a Rājā whose name was Vējāl, who was of the tribe of Wājī, happened to arrive on a visit to the temple of Sūry, where the Musulmāns have a mosque at present, and that some Brāhmins immodestly and boldly lifted up the curtain

of her chariot, without any civility, and had a look at her beauty. This affront the Râjputs passed by at the time, but attacked the Brâhman's on their great holiday, the 15th of Śrâvaṇa Śud [on which they put on the sacred thread], slew many, and took the fort. In course of time, however, the Kasbâtis again expelled the Râjputs, and occasionally lived in independence, but at times acknowledged the supremacy of Muzaffarâbâd, or accepted a governor from Junâgaḍh ; and for some time Manohardâs and Somaji Jikâr were the Mutasaddis in behalf of the Navâb Mahâbat Khânji, whom they accepted as their ruler.

In Saṁvat 1825 (A.D. 1768) the Divân Sâheb Amarji levied a fixed tribute from U n â ; afterwards, in Saṁvat 1827 (A.D. 1770-71), on account of the evil conduct of the Kasbâtis, Latif Mian, a Sayyid of Delvâḍâ, conquered the place from them, and they were banished from their *vatan*, but through the aid of the Divân Sâheb Amarji they were again reinstalled in their former holdings.

The temple of Dâmodhar, the place of pilgrimage of Hazrat-Shâh, Raghunâth, Guptaprâyâga, and Mahâ Kâlêśvara are the ornaments of this mahâl. Without the town is a tank of sweet water, and at a distance of twelve *kos* is the temple of T u l s i S y â m, with a spring of hot water ; and ten *kos* further, at D o h a n, is a fine temple of M a h â d e v a. In the woods are many wild plantain trees.

The revenues amount to three lākhs of Jâmîs.

### ACCOUNT OF RĪNPUR

This is a fort at the foot of Mount Gīrnār, and is the *ḡḡir* of Muzaffar Khān II. Its produce amounts to thirty thousand Jāmis.

### VISĀVADAR

This is a fort with four towers. Most of this pargana is deserted, and on its frontier is nothing but jungle and forest of useful and of jungly trees. The Gīr hills are forty *ḡos* in length and twenty five in breadth, there is also cultivation in some parts.

The revenue of this pargana is 20,000 *ḡodis*.

### MUZAFFARĀBĀD

This country was colonized by Muzaffar Shāh Gujarātī in Samvat 1632 (A D 1575), who built the fort on the sea shore and garrisoned it with Rājputs, they cultivate both dry and irrigated land.

The revenues amount to one lakh of Jāmis.

### THE ISLAND OF DIV, WHICH FORMERLY BELONGED TO JUNAGADH

In ancient times the zamindars of this island were Vaghelā Rājputs but Shams al din Khān took it from Vaghelā Jayasingh in the Samvat year 1387 (A D 1330) and established a *thānah*, and during the reign of Sultān Bahādar Shāh the Mutāsiddis of this place were Kavīm al mulk and Malīk Fughm Ben Avīz. In Sam



vat 1588 (A.D. 1531) some Portuguese arrived treacherously in the guise of merchants, but they were captured and surrendered to the Sultân, who made Musulmâns of them; on that occasion also several cannon were taken, and the two which are [in the U-parkot] at Junâgadh probably came from this place; afterwards, however, the Portuguese came into the possession of Div, and the manner in which this happened is as follows :—

When Bahâdur Shâh, who had come, on the second occasion, by way of Khambâyât to Div, the Portuguese who were there represented to him that they had brought three hundred *mans* of rose-water and of *aṭar*, which were in danger of being spoilt before merchants arrived from various parts to remove them, and requested to be allowed to build four walls. The Sultân agreed, but after his departure they erected a strong fort, which they provided with cannon and muskets, and prepared for war. When this news reached the Sultân, he determined to get possession of the fort by treachery and to expel the Portuguese; he arrived accordingly, but, being aware of his intention, they slew Sultân Bahâdur Shâh in Samvat 1593 (A.D. 1543), and became masters of the island. The names of the six men who were killed together with Bahâdur Shâh are as follows :—Malik Amîn, Shuja'et Khân, Lashkar Khân [Âlp Khân], Sikandar Khân, and Ganesh Râo the brother of Maidani

Rào It is asserted that the fort of D i v b a n -  
d a r and the buildings with gardens were all  
constructed by Malak Ayiz

The revenues amount to one lakh of Jamis  
(1,50,000 *kodis*).

#### ACCOUNT OF KÂTHIÂNÂD

For some reason or other, K î t h i s of thirty  
different tribes emigrated to this country from  
Khorisân, and some also from P î v a r, a district  
in Kachh. The W â l â K î t h i s are of the stock  
of the Rîjput Wâlâs, the lords of the district of  
Dhânk, one of whom married a Kâthiânî damsel,  
and was therefore expelled from the Rîjput caste,  
and entered that of the Kâthis. From this union  
resulted two sons, K h u m î n and K h î c h a r  
respectively, to whom the Rîja of Junâgadh  
granted a small territory. And when this territory  
became populous that zillâ was called Kâthiânâd.

It is related that Shams Khân slew the Wâlâ  
Raja in battle, and took possession of the town  
of Kîlesvâr, situated in the Barâdî  
hills, and when he conquered O k h a m a n d a l  
he demolished the temple of J a g a t, placed over  
the spot a sort of mosque, and returned  
(Chîmparâj), son of E b h a l the Kathi, hap-  
pened to have a daughter of wonderful beauty,  
whom Shams Khan coveted without having seen  
her, but Chîmparâj refused all his offers, as no  
marriage is to be contracted with persons  
following a different religion, accordingly he  
was attacked by Shams Khân and slain, with his

daughter, and 1,800 adherents all of whom died fighting bravely.

Some time afterwards Verâ Wâlâ, a Kâthi, with the permission of the Navâb Bahâdur Khân, built the fort of Jetpur. The Kâthîs pay a great deal of tribute and annually one horse likewise to Junâgadh; but they live on plunder and make raids to the extreme limits of Gujarât.

The beauty of the Kâthi women was remarkable in former times, and the Khumân Kâthîs used to carry off by force handsome women from among the lower classes; now, however, Kâthi women are frightful to look at, like demons and *ghûls*. The Kâthîs are brave and hospitable, and their principal towns are the forts of Jetpur, Mendardâ, Bilkhâ, Bagasarâ, Kundalâ, Jasdân, Chital, Sudâm râ, Ânapur, Bhâdlâ, Dhândhalpur, and Pâliyâd [with large or small forts]. Gadharâ is also a fort, but not a strong one.

#### ACCOUNT OF AMRELI.

After the demise of the Navâb Sâheb Hâmîd Khân, the Gâikvâd's Nâib Divân Sâheb Viṭhal Râo, by the aid of the English, took from his son the whole of Amreli, by way of *nazarânâh*, though formerly the Gâikvâd had but a third-share in the revenue; now, however, in Saṁvat 1869 (A.D. 1812-13), the Gâikvâd took the whole parganah, and built a fort and ruled independently.

The revenues amount to six lakhs of Rupees (about Rs 2,00,000)

### ACCOUNT OF THE MAHALS WHICH PAY TRIBUTE TO JUNAGADH

**Purbandar**, situated on the sea shore has a well frequented port and a strong citadel. Here the zamindar is a Jethva Rajput who is a descendant of Vikaradhwaja, son of Hanu man. The town contains numerous gardens and both sweet and brackish water, and the inhabitants, who trade with the ships, are Vanias and Bhatias. The temples of Kedarnatha Mahadeva, of Sudama, of Verivalimata, of Porabharani, and the Kedarkunda, are much visited by the inhabitants.

The Rajas here bore the title of Rana, and in ancient times the fort of Ghumli, situated in the Baradhi hills, was the capital of the state, it was, however, deserted seven hundred years ago, on account of the devastations committed by the army of the Jâm which he had brought from Sindh, and which demolished the fort. The citadel of Bhavnir obtained its name from the Rani Bhavnir (Jethva).

The government of the Rinâs extended as far as Nagnah, founded by the Rani Naga, and the temple of Vignatha is also one of his memorials. About three hundred years ago the Rani was put to flight by the army of the Jâm Rival, and took refuge with the Mer tribe.

The rule of the Jām extended as far as Rāṅṅā Wāv and the creek of Bhokirah: but by his liberality, justice, and distribution of food the Rāṅṅā attached that wild tribe to himself and they conquered for him with their swords the country on the west side of the Baraḍī hills, and acknowledged him as their sovereign.

In course of time Nāgars from all sides were invited and settled at the places of Chhāya, Bāṅṅā Wāv, Mokal, Dhebar, &c., which became their *jāgirs*; and the Rāṅṅā entrusted the management of his affairs to them, and to this day a tribe of Nāgars is called after the name of those villages.

In Śaivāt 1789 (A. D. 1722) Mubārīz-al-mulk made his appearance at Mādhaṅpur in order to collect *pes/kash*, and with the assistance of the Navāb Bahādur Khān of Junāgāh the fort of Mādhaṅpur was taken. In this contest [Rāṅṅāḍās] Nāgar, the Thānakhīr of the place, was slain, and after the locality had been plundered the inhabitants paid forty thousand Jāmi *koḍīs* as a ransom for the image of Pārāsannātha.

It is related that there was a lady named Śhā, of the lineage of a rāja of Bāḷambhā. She composed a hemistich in Hindī, and giving it to a Brāhman informed him that she would be ready to take any man for her husband who could compose the other hemistich. The Brāhman started on his journey according to her direction, but was disappointed until he arrived in Ghumīa where

he met the Kunwar Halîman Jethvî, the son of Seh y î Rânî, who wrote a hemistich as required, and handed it to the Brâhman. On his return the Brâhman delivered the line to Rîni Sôn, who, intent on keeping her promise, mounted a chariot and arrived in Ghumh, but alas! alas! for times in which females do not break their promises, but men in one hour turn away from their oaths and written obligations, like the revolving sphere! The Rânî Seh y î heard of the bride's beauty, and himself became enamoured of her and desired to obtain her favours, but he had apprehensions as to Halîman, and therefore immediately banished him for a term of twelve years from his realm. Halîman departed to Anjîr, a town in Kachh where his paternal aunt dwelt, but Son likewise returned to her country, and Seh y î Jethvî reaped only sorrow and disappointment. One day, however Halaman was rocking himself in a hammock slung to the branch of a tree, when some fairies perceived his beauty and took him up into the air when they discovered, however, that he was only a human being they dropped him to the ground. The fall almost killed Halîman, but as his aunt knew that his very life was bound up with his love for Sôn she despatched a ship with the news to her, and Son whilst embarking in it, exclaimed—

A ship I mount O wind of mercy blow  
Perchance my love again will greet my sight!

The ship arrived more quickly than the fleeting cloud, and when Sôn took Halâman into her arms he recovered consciousness, and although discarded by fairies he was soon joined to one as beautiful.

In 1790 (A.D. 1733) Mubâriz-al-mulk, the Subâh of Gujarât, and his commander of the forces, Safdar Khân Bâbi, arrived with an army at Purbandar, and the Râñâ, being unable to offer any resistance, fled and embarked everything he could, with his family, in ships and put to sea. The army took possession of seven cannon, with all the baggage which had been left behind, and was ready to demolish the fort, when the helpless Râñâ made his appearance and saved the fort from destruction by paying one lâkh and twenty-five thousand Jâmis.

In Samvat 1805 (A.D. 1748) Kuṭiânâ was taken by the Râñâ from the Qasbâtis, and held by him for ten years, after which time it fell into the power of Hâsham Khân, with the coöperation and aid of the Qasbâtis. In Samvat 1782 the Râñâ bought Mâdhavpur from the Desâis of Mângrol, and incorporated it with his possessions. In Samvat 1830 Sheikh Miân from Mângrol took, under cover of night, possession of the fort of Navi, situated on the sea-coast, by scaling its walls with ladders, but the Râñâ Sultânji called to his aid Jâdejâ Kumbhoji, Zamindâr of Gondal, who was a connection of his by

marriage, and erected batteries against the fort, and Shekh Mian obtaining quarter surrendered the place

In the Samvat year 1334 he built the fort of Bhetali, on the limits of the country of Nagar (the borders of Hillar), it was beleaguered by Mehriman, a Khavîs of the Jâm, for some time, with a native army. To make short work of the matter, he constructed a moveable fort called Ringadh, and making an assault reached the walls, against which he placed ladders, but the assailants had not ascended to the middle of them when such a fire of musketry poured upon them from the fort, and fiery projectiles were thrown upon the Musulmâns, that they became unwilling fire worshippers and retreated, while burning the slain Hindas became superfluous. In spite of this disgraceful repulse, Mehriman Khavîs did not raise the siege, and Thakar Premji Lohâna, Kîmdîr of Rîna Sultânji, opened negotiations for and through a paternal uncle of the author, whose name was Govindji for a long time Faujdar of Kutânî. When the victorious army approached nearer, Mehriman Khavîs raised the siege and made peace, whereupon the army marched from that place towards Okhî to subdue the robbers of Positarâ, who robbed the people by land and by sea, and those events have already been narrated. The account of this will be given in connection with Junâgadh.

In the Samvat year 1839 Thakar Premji,



Kâmdâr of Purbandar, having become haughty and fat like a tumour, in the exuberance of his power, made an alliance with Mehrâman Khavâs of Navânagar and Kumbhâji of Gondal :—

A tree which has scarcely yet taken root

A strong brave man will soon eradicate ;

But if you leave it long to thrive and grow

No strength of windlass will pull up its root.

As the Divân Amarji, like the brilliant sun, was day by day prospering more, the three tâlukdârs just mentioned attempted to break his power ; they attacked him, but were quickly put to flight with their troops.

In Samvat 1843 the Divân Amarji took Chorvâd from Sanghâji Raizâdâh, a relative of Râṇâ Sultânji, who, on account of his quarrels with Pîthâyet Hâthi, the Zamindâr of Mâlya, was unable to pay the wages of his troops. After accomplishing this object, the army of Junâgadh marched to Verâval, held by the Jamadârs Rakhia Banhura and Ibrâhim Khân Patṭani, who were disloyal towards the Navâb Sâheb ; the fort walls were scaled by ladders, and Diler Khân, the cowardly Thânadâr, took to his heels ; so that the Divân Sâheb Raghunâthji was able in a very brief time to conquer both the forts.

In Samvat 1855 Kalyân Shet, the Divân of the Navâb Sâheb at Junâgadh, fled to Kuṭiânâ, where he raised the standard of revolt, and plundered the country of Drâphâ, but the

Ranā Sultānī prepared an army to encounter him, and the author being in the Rānī's service was appointed to march with cannon and troops to punish Kalyān Shet.

The beginning of Divān Rānchodī's remaining in the service of Rānī Sultānī was as follows — The author had taken his departure from Nagar to Māngrol with some horsemen to celebrate the wedding of his younger brother Dāpatrīm whilst the Divān Sāheb Raghunāth had himself remained in Nagar, and Mehrīman Khān perceiving the field free, and disregarding politeness, imprisoned the Nāgar Kīrkun of the tribe of Buj who dwelt in the same street as we did. The Divān Sāheb being helpless, the Sāt bandī attached to the Divān's house having gone to Māngrol, despatched a letter to the author which reached him whilst he was encamped at Devrī, on his return journey from Māngrol, accordingly he sent all his men to Nārānagar, and went himself to the Rānī Sultānī at Parbandar.

In fine, when I arrived in the vicinity of Kutsīnī, Kalyān Shet, Jamādī Nisr by Yamanī, with Yahya and others, also Gangī Singh Purbhī with Qasbātī and other troops, marched out to the sound of little drums with banners and cannon, drawing their troops up in battle array near the Idgāh of Kutsīnī. On perceiving this display I slowly approached the foe with my troops till we could almost touch them with our swords and spears, but they

Kâmdâr of Purbandar, having become haughty and fat like a tumour, in the exuberance of his power, made an alliance with Mehrâman Khavâs of Navânagar and Kumbhâji of Gondal :—

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The beginning of Divân Rarchodji's remaining in the service of Rânâ Sultânji was as follows — The author had taken his departure from Nagar to Mangrol with some horse-men to celebrate the wedding of his younger brother Dalsarâm, whilst the Divân Sâheb Raghunâth Lal Lumsâ remained in Nagar, and Mehmûd Khan perceiving the field free, and desirous of regaining politeness, imposed the Nîsar kârim on the tribe of Buj who dwelt in the same tract as he did. The Divân Sâheb being disappointed, the Subândi attached to the Divân's house having gone to Mangrol, dispatched a letter to the author, which reached him whilst he was encamped at Devri, on his return journey from Mangrol, accordingly he sent all his men to Narânagar, and sent himself to the Rânâ Sultânji at Purbarâz.

In fine, when I arrived in the vicinity of Kutiânâ, Kalyân Shet, Jamadâr Nîsar Khan Yamani, with Yabya and others, also Gangâsingh Parbhû with Qasbâti and other troops, marched out to the sound of kittle drums and banners and cannon, drawing their troops in battle array near the Idgâh of Kutiânâ. On perceiving this display I slowly approached the foe with my troops till we could almost touch them with our swords and spears, but they



Jāmis [Kodw] Halaji despatched his Vakils to implore assistance from the Huzūr Alexander Walker Sāheb who had accompanied the Subh of Kuthi and Dīvān Sāheb Vithal Rao, in aid of the Gakhvi and who, leaving tribute, had established their fear amongst the zamindars. The noble minded Sāheb immediately marched, took the fort in two hours, but granted pardon to the garrison, and as Kutāni was near, by order of the Dīvān Sāheb Raghunāthji, the author was admitted to the honour of waiting on the Sāheb Bahādur, and offering as *na'ara* a horse and a Yerrani sword set with jewels, he met Ballantine Sāheb and Robertson Sāheb twice, and twice received a handsome dress. On this occasion the Colonel said, "You are well disposed towards the Sarkar Company Bahādur, and you will be much regarded. Be of good cheer, and if you come with me to Baroda you will obtain an honourable post in the Company's service." But, as I did not think proper to separate from the country of Kutāni, I took leave at Pāli and returned.

On this occasion I had gone in the company of the Amir like Alexander Walker to see the fort of Ghumli but I saw only ruin, a burnt and fallen temple and deep well full of limpid water, some ancient dilapidated edifices, two tanks and a wall on the hill which was called the fort Ābapuri.

In Samvat 1-66 (A.D. 1809) the Raja 2<sup>nd</sup> of

a share in the revenues of Purbandar to the servants of the Sarkâr Company Bahâdur, and the farm of the revenue to Sundarji Khatri; Prathirâj Kuîvar resisted, but on aid coming from the Company Sarkâr the fort of Chhâyâ was evacuated in two hours and made over to Hâlâji. The Kuîvar, being wounded, was captured, with his wife, but the *sipâhis* were so greedy to have the golden anklets of his grandmother that they cut off her feet.

After the demise of Hâlâji the reign of Prathirâj began, and the old inhabitants, who were Lohânâs and Nâgars, emigrated. Râjâ Sultânji himself was, after the death of his son, received into the mercy of God in Sainvat 1869.

The *mandir* of Mâdhavarâi is situated in the fort of Mâdhavpur, in the tâlukâ of Purbandar; and the *kuṇḍa* named Sita-mundri, which is very well known, is situated at a distance of two *kos* therefrom. In this zillâ—*mung* (pulse), *kashiya* (*Phaseolus radiatus*), and sugar-canes are produced; most of the soil is alluvial and produces three crops annually. The forts of Chhâyâ, Râjâwâv, Adwânâ, Miâni, Navî, Kandorna, and Mâdhavpur are dependencies of this mahâl; on the west is the sea; on the east are Kuṭiânâ, Mahiâri, and Mângrol; on the south the sea; and on the north the hills of Baradâ and the district of Hâlâr. There are two seaports, namely Purbandar and Navî, and the revenues amount to eight lākhs of *koḍî*.

## DESCRIPTION OF GONDAL

This is a district of Hālār, it was deserted for some time, but Amin Khān ben Tatār Khān Ghori took charge of it in 1647 (A D 1590), for Mirasfar the Sultan of Gujarāt, and cultivated it. Kunwar Vibhājī obtained it as jāgir from his father, but Kumbhājī bin Halaji, by his good fortune and his cunning, having got the sar-dāris of Dhorājī and Upletī from the Navīb Sīheb for service done and for a little money, and having taken Bhāvāvaradar from the Desāis Govind Rāi and other, took some villages from the Kāthiās and Rajput. He built forts and established an independent rāj. His good and mild government was extensively praised. By the help of the army of the Gahvād his own attacked Trimbakrāo with a number of Kāthiās and Gurājās, firing some cannon at the fort of Navānagar, but the Nāgare of the vanguard of the army were slain. The fort of Gondal was built on the bank of the G river in ancient times, and up to our days grave may be seen there. In the year 1624 the Marāthā army attacked that of Junagadh, which was encamped at Majheravā, and captured the Arab Jamad-Salman, who was, however, afterward released again.

The forts of Morviā, of Dhorājī, of Upletī, of Bhāvāvaradar, of Ganod, of Anzlagadh, and of Mengni belong to Gondal.



bounded on the west by Dhank, on the east by the parganah of Rāj-kōt, on the west by the parganah of Dhrol, on the south by the parganah of Jetpur. These were formerly the limits, and the revenue amounts to ten lakhs of Jāmis.

### DESCRIPTION OF RĀJKOT.

This is a dependency of Hā-lār, and was given as a *jāgir* to the holders by the Jām Rāval instead of Kālāwad. He bestowed Sardhār on Masūm A'li Khān, who treacherously slew the Kāghis that were the zamindārs of it. The fort of Rāj-kot was built of white stone by Lakhājī Jūdejā on the banks of the river Ajī. He divided scattered villages among his brothers, but Kotdā and Rāj-pura still belong to him. In Samvat 1875 (A.D. 1818) the English Sarkār, the paramount power in Kāthiāwād, built a handsome camp here. Rāj-kot is bounded on the east by the Panchāl, on the west by Parilhari, on the north by Wānkār and Thān, and on the south by Kāthiāwād.

### DESCRIPTION OF MORBI.

Morbi was given as an *irād* to Rāu Bhārī by the Delhi Subhāns in Samvat 1627 (A.D. 1550), for his surrender of Sultan Muzaffar into the hands of Āzam Humāyūn. After Rājji had been slain by his younger brother Kīyān, the latter, much as he tried, could not obtain full power, and was obliged to be content with Morbi, Adhol, and Wārad. In Samvat 1508 (A.D. 1451) the Pāgār on the part of the

Shah of Gujarat was Toghlak Khan, who built a strong fort on the banks of the Machhu river. The revenue of this district amounts to three lakhs of Jamis, it produces good *jowar* and it is bounded on the east by Jhalavad on the west by Dhrol on the north by the Salt Range and on the south by Wankner.

### DESCRIPTION OF BHAINAGAR

In ancient times most of the hills of this region were in the possession of the Audish string-wearers (Brahmins). Mokherji, a Gohel Rajput governed the island of Perim and made a firm stand against the royal army which attacked him near Gund. He obtained four *chorasis*, viz those of Lathi and others from the Raja of Janigadh on account of the connection with his daughter. It is said that the Sultan of Gujarat having taken the Raja kept him prisoner in a stable for horses. A potter having arrived there from Gohelwad was gratuitously supplying water during the fasting month (*Ramzan*) to the guards, who considered themselves obliged thereby. In the mornings and evenings they were engaged in breaking the fast, on such an occasion the potter took the Raja, and, placing him on his donkey instead of the water bag, carried him out of the town to a place where a party of Atis was encamped, who received him in a handsome and kind way, dressed him as a *jogi*



The tālukī Goghī was given by the Sultans of Gujrat to the Bābis and afterwards in Samvat 1910 (A.D. 1753) it came into the possession of Momin Khān, and then into that of the Srimant Peshvā. When in course of time Sohrāb Khān and Momin Khān removed Sher Zamān Khān from Goghī, it fell into the hands of Wakhatsingh, and he is still the joint possessor of it with the English.

The fort of Talājī was taken by the aid of the Divanji Sihab Amari, and, Samvat 1850 (A.D. 1793), Wakhatsingh took Chitāl, which from the number of the Kithis, and the aid of the Navab Sihab Hāmid Khān Bahādur, was very strong, and he destroyed the fort of Jasdān. In the Samvat year 1952, after the fighting was over, the Navab Sihab granted a *pariānā* for Kundlā and other places on condition of paying tribute. The parānās Mithna, Talājī, Rāgulā, Kundlā, Sihor, Dihor, Irāpy, Umrāda, Patanr, and Botāl are dependencies of Bhavnagar. The fort of Sihor is the capital, and is situated between two mountains. The temple of Rōvapūti in Bhavnagar is a celebrated one. In this place are Mithuva, Goghī and Bhavnagar, to which numerous merchants resort in shops. Here fine *cat* (iron ore), *gud* (iron ore), and *lab* (iron ore) are produced.

Pilit'nā belongs to one of the *khajur*. The fort is situated at the foot of Mount Satrujgar which is situated in the

temples visited by pilgrims from distant places. The limits of Bhâvanagar are the sea on the east, on the west the parganah of Amreli, on the north Jhâlâvâd and Śrî Bhimnâth; on the south the parganah of Unâ Bâbriâvâd and of Muzaffarâbâd. The produce amounts to eight lākhs of rupees.

### DESCRIPTION OF JHÂLÂVÂD.

This zillâ began to pay tribute during the time of the Divânji Sâheb Amarji, in Samvat 1832 (A.D. 1795), and was for some time the *jâgir* of Umdat-ul-Mulk. Chroniclers narrate that in Samvat 1320 (A.D. 1263) Siddhrâo Jayasinhâ, the Râja of Gujarât, reigned in the capital city of Piran Patthan, who had a wife beautiful as a fairy; it happened that a Deva or Râkshasa fell in love with her, and had intercourse with her every night after tying the Râja her husband up in a corner.

*Hemistich*:—An uncongenial consort is great misery.

The Râja had a confidential and faithful servant, a Râjput of the Jhâlâ tribe, whose name was Makwânâ Harpâl Valad Kesar, and to whom he promised a fine *jâgir* if he would relieve him from this enemy. The said Râjput agreed, kept his word and removed the Bhut; the Râja on his part was also desirous to fulfil his promise, and asked the Râjput how he wished to be rewarded. The latter replied, "Let every village be mine where I can bind a *toran* or string of green

leaves during one night. The Rājā agreed, and in one night Jogin—whose devotee the Rājput was—tied 1799 *torans* to as many villages, but when the Rājput arrived at the gate of Diggar the morning began to dawn. Accordingly the Rājā gave all the villages thus marked to the Jhalī Rājput, and seven villages to the Charāns. As the Jhalī had adopted the Rām of Rājā Siddhārā Jayasinhā to be his sister, he gave her the five hundred villages of the Bhalīās present and kept the others for himself. Halwad and Dhārārgadra were constituted seats of government and the other parganās were distributed among his sons and cousins. In course of time such places as Limbadi, Suli, Vinkner, Lakhtar, Vadhvan, Than Chudi, and others became separate talukas and were adorned with strong forts. Pratāp singh Rājā, in order to aid Jām Tūmīchī bin Rāj Singh, who was his nephew, had given his own daughter to Mubārīz al mulk, and the daughter of one of his cousins, who was the Zamindar of Mithak, to Sulbat Khān Bībī, by whose support he seated the Jām on the throne of Nagār.

Sadāsī Rīmchandra captured the fort of Halwad in Sumvat 1816 (i.e. 1758) and captured Rājā Bīchī, who paid ransom and was released. Mubārīz al mulk laid siege to the fort of Vadhvan which was so reduced by scarcity of water that by the intervention of Chitārsingh, Rājā of Nagār, an arrangement was come to by which a payment of

Râjputs who were descendants of Śrî Sadâśiv, and who are said to have come in former times from Sindh, the throne devolving in regular succession to nine men of the name of Naughan, ten of the name of Jakhrâ, eleven of the name of Âlansingh, and to other individuals with various names, who became Râjas. As no chronicles exist of this dynasty of high lineage, and it would not be worth while to repeat mere tales, only a short account will here be given.

#### RÂO DAYAT AND KUVAR NAUGHAN.

A caravan of the Râja of Gujarât, whose capital was Pirân Pâtthan, happened to go on pilgrimage to Śrî Gîrnâr and Dâmodarakuṇḍa, and arrived in Junâgaḍh. It so happened that on this occasion Râo Dayât expressed his desire to marry the daughter of Râja Siddha Râo of Gujarât, who was extremely beautiful, and wanted her to be surrendered to him in lieu of the tax which was to be levied from the travellers. When the leader of the caravan perceived that there was no other way of getting out of the difficulty than by stratagem, he proposed that permission should be given first to go to Pirân Pâtthan, and then to return for the wedding in due state and with the customary presents. In this manner the Râja was deceived, and the caravan was allowed to depart.

When they had arrived in their own country, Râja Siddha Râo conceived the idea of getting pos-

session of Junâgadh and of enjoying the pleasures of Mount Girnâr. Accordingly he took a girl of unparalleled beauty, clothed her in royal garments and placed her in a sumptuous chariot to represent his daughter the princess. She was accompanied by several young men dressed as females to attend upon her, as well as by five hundred carts supposed to be loaded with her dowry, but in reality each containing four valiant armed men. There was also a powerful vanguard preceding the large party, and announcing every where its arrival. Dayit, who suspected nothing was so joyful that he adorned the city, opened his treasury liberally, and went out in great joy to meet his bride, in whose chariot he took his seat, when, however, this train entered the city the gatekeeper, whose eyes were blind but whose mind was wide awake, exclaimed when he heard the heavy rattle of the carts, 'The lord of these wagons consists of able bodied men, and not of tender girls.' When the guards perceived that the secret was revealed, they quickly leaped out of the carts, shouting 'Boys, throw off your female garments! Use your swords, we are not women!' Accordingly they slew Dayit and took possession of the fort of Junâgadh.

On that frightful occasion a girl carried Nâughan Kunvar, who was a small boy, to a place called Alidhar, in the parganah of Kodinîr, to the house of an Ahir called Devînt, who was the Mukaddam or Patil of that place. In course of





sister and brother . When that girl, whose name was Jisal, became of age, Devūt made a wedding feast for her on a large scale, but as the grief for his murdered sons was yet deep in his heart he invited all his tribe fellows the Ahurs who were extremely numerous, and consulted them on the subject, and they finally came to the determination to invite many of the followers of Siddha Rāo and to slay them . Accordingly Devūt went to Junāgadh with great ceremony, and induced the Nub of the Rāja, with all the Amirs and grandees of the locality, to come to the wedding feast . The Rāja himself was not aware of the proverb that it is folly to trust in the politeness of foes and that the waves which lick the feet of the wall will overthrow it . accordingly they went, at the time of the repast Devūt caused them to sit in rows, and the Ahurs, at a signal from Rāo Naughan, who had also the murder of his own father to deplore, fell upon the guests, all of whom were slain, and became themselves a splendid repast for the crows and vultures, whereas Naughan was carried to Junāgadh and placed on the throne in the Samvat year 874 (A D 817)

#### NAUGHAN CONQUERS SINDH.

There was a great famine in Samvat 895 (A D 838) in the country of Soratha, so that many persons died of hunger . The Ahurs who had much cattle, heard that corn was cheap, and grass as well as water plentiful in Sindh, and

went there; and among them also Devâit, with his beautiful daughter Jâsal, took up his abode in a beautiful fresh, pleasant, and green prairie. According to the hemistich:

The rose's beauties cannot be concealed.

Jâsal's attractions had reached the ears of Hamir Sumrâ, who, under pretence of hunting, went quite close to her dwelling.

*Distich*:—Not sight alone will love beget;

But speech will contribute to bliss.

He beheld a maiden beautiful beyond all description, and in comparison with whom even fairies would be plain-looking.

*Verses*:—Her form a palm, made by Mercy's hand;

The charms of grace her head adorned;

Her features Irem's garden's samples were,

With various hues of roses blooming;

Her chin so wonderfully beautiful,

Its dimple a well of immortality;

Her waist so slim and thin and accurate;

No one was ever born here beneath

To see her face and not to lose his heart.

At the sight of Jâsal's beauty the Sultân of love took possession of the Shâh's heart, and erected the flag of affection towards her in his breast, captivating him like a bird in the lasso of her curls.

The charms of love find entrance through the ear.

They rob the mind of peace, the heart of sense;

But sight makes grow the seed which speech has cast,—

Yes, hearing is but seeing's seed.

In short the Shah's passion was so fervent that he immediately asked for the hand of Jisal, but the Ahir abhorred the uncongenial union of a Hindu maiden with a Muhammadan, and Hamir Sumr became angry.

*Distich* — Patience abides not in a lover's heart,  
Nor water in a sieve

Accordingly he ordered the guards of the road to allow no one to pass in the direction of Sorath, nevertheless Jisal managed to send the following lines by means of a courier who was quick as the lightning and rapid as the wind, secretly to his friend Naughan —

*Verse* — My lord have pity with my case  
I am in great calamity  
I have no helper thee beside,  
Thou wilt distresse I persons and  
My chime and honour do defend  
Show me the road to our own land.

In conclusion, she besought Naughan to protect the honour of his adopted sister in the same way as Sri Krishna had protected Draupadi from her persecutors. As soon as Naughan had received these lines and perused them, he immediately collected an army consisting of Rajput-Ahirs, Kohi, Kathis, Khants, Babris, and Mers in order to punish the godless Sumr and marched by the way of Kachh through Likhpatnagar to Sindh.

*Distich* —

His numbers of the army when they took  
The coats of mail three Likh they found to be

When the Shâh of Sindh heard from his spies that Râja Naughan was approaching—

*Distich :—*

His tongue he from his mouth protruded ;  
His breath had missed the way, and fast it stuck.

He coiled himself up like a snake in his rage, and roared like a famished lion, and was impatiently expecting Naughan, who was meanwhile approaching with an army reaching from the boundary of Kaśmîr to the mountains of Mekkân, turbulent like the waves of the ocean, countless in numbers, with fire-vomiting cannon, lightning-throwing guns, blood-shedding muskets, and all sorts of engines. The battle was fought on a fine morning, and the forces of Sumrâ were so arranged that his left flank consisted of Sammâs and Sumrâs, whilst his right consisted of Kâbulis and Kaśmîrîs ; with the van were Mir Behrân, Ibrâhim Kulikhân, and Jangiz Khân, while Mirza Kuli, A'li Haidar the lord of the Subâh of Peshâwar, and Shâdâdkhân Ghaznavi who kindled the flames of war, were with the centre ; whilst on the opposite the foe-breaking Mâhârâja Sakatsing and Jakatsing Jâdu, Nâg Jetwâ and others, with a multitude of Kâthîs, such as Harsur Khâchar and Devsur Wâlâ, and Nâgdân Khunân, and Râ Nunsar and Bahru Lâkâ, and Hirâ Kachhân on the left, and Pâṇḍurang Apâ, and Ganpat Râ Nimbalkar, and Bhujang Râo Bhonslâ were placed in the van, and with crowds of Ghâtîs and others pushed on to meet the foe. When the oppo-

lines were arranged, a brisk cannonade opened the battle from both sides, followed by musketry fire\* according to the Faranghi fashion, which sent many to their eternal rest and brought numberless heads to the ground. Afterwards the *mêlée* began, in which spears and swords were used promiscuously with darts, clubs, and arrows. The battle lasted from morning till evening, and Samrâ was put to flight with his Baluchis, leaving hills of corpses on the field. The Rîputs delivered Jâ'al and took her, with all her friends, with many Lohânis, Bhâtis, Khatris, Sarasvatis, and other Hindu castes, with some Sindhis and Musulmans, with their wives and children, whom they established in the country about Junâgadh. Chroniclers narrate that so many long bearded but short lived Sindhis were slain that a bridge was made of their bodies across the Salt Ran, over which the army passed. Much plunder fell into the hands of the courtiers of the Rîya, who obtained also a lakh of gold ingots from his invasion of Sindh, and used them in building the temple of Petha Devi in Halîr, but in lieu of one of them, which the brother in law of the Rîya had kept back, his own head was inserted in the wall. God, however, knows best. Noghan Rîya has passed away and left a good name.

RAJA KHENGÎR, SON OF NAUGHAN

Rîo Khengîr ascended the throne in Simrat

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\* The author evidently forgot when writing this, that firearms were not in use in Naughan's time

916 (A.D. 859), and marched with a large army intending to raze the fort of Pàttan, in Gujârât, to the ground; as Siddha Râo happened at that time to be away on some business and at a great distance, Khengâr made use of the opportunity to carry off some stones from that fort, wherewith he built the Kâlva gate at Junâgadh. To take vengeance for this insult the son of Siddha Râo afterwards invaded Junâgadh, and Khengâr being pursued by his foes the thread of his life was snapped in the vicinity of Bagasara, but Rânî Rânîk Devdî, his spouse, was captured, and the Amirs intended to make a present of her to the Mahârâja Siddha Râo. The Rânî, however, endued with a keen sense of modesty peculiar to the innocent, took refuge in the temple of Śankara, lord of the world, situated on the Bhogâvâ river and exclaimed,—

*Hemistich :—*

Thou modesty hast granted, preserve my honour !  
All of a sudden the surface of the earth was opened by the will of that Concealer, and she leaped of her own accord into the gap, which thus became her grave.

*Distich :—*

The bosom of the earth was quickly opened ;  
Shé entered, like the soul, the abode of dust.

Another account about Rânîk Devdî is that she was originally the daughter of Râja Siddha Râo, and that by the aid of their knowledge of stellar

influences astrologers made the statement that she would be married to her own father. This information so distressed the Raja that he exposed the infant girl in a lonely place to become the food of birds of prey. But, as everything decreed by fate must take place, it happened by the providence of God that a potter took the little maiden from the desert, and being much pleased brought her up, afterwards he happened to go to Soratha, where he presented her to Rî Kheng'ir, and informed her that she was the daughter of Raja Siddha Rao, lest she might become imbued with hatred towards her own father, on account of which she afterwards sacrificed her life, which event took place in Samvat 932 (A D 895)

### MULARAJA AND NAUGHAN

The reign of Khengâr lasted thirty six years, his son Mular ya ascended the throne in Samvat 952, and reigned thirty five years and six months. Raja Jakhrâ, son of Mular ya, began to reign in Samvat 997, and he reigned for twenty one years. Râja Ganr y, son of Jakhrî became king in Samvat 1009, and reigned for thirty eight years and four months. Rîj Mandalika son of Ganr y, mounted the throne of Soratha in Samvat 1047.

### FIGHT OF RÂJA MANDALIKA WITH MAHMUD GHAZNAVI

The hateful Sultan Mahmûd Ghaznavi marched with an army from Ghazni to Gujarât with



the intention of carrying on a religious war. In Sāṃvat 1078 (A.D. 1021, A.H. 414) he demolished the temple of Srī Somanāth and returned. This act so provoked the Mahārāja Maṇḍalika, who was a protector of his own religion, that he marched with Bhim Deva, the Rāja of Gujarāt, in pursuit :

They ran like fawns and leaped like onagers,  
As lightning now, and now outvying wind !

The Muhammadans did not make a great stand, but fled ; many of them were slain by Hindu scymitars and prostrated by Rājput war-clubs, and when the sun of the Rāja's fortune culminated Shāh Maḥmūd took to his heels in dismay and saved his life, but many of his followers, of both sexes, were captured. Turkish, Afghān, and Moghul female prisoners were, if they happened to be virgins, considered pure according to their own belief, and were without any difficulty taken as wives ; the bowels of the others, however, were cleansed by means of emetics and purgatives, and the captives were after that disposed of according to the command, " The wicked women to the wicked men, and the good women to the good men " [*Qorān*, xxiv. 26] ; the low females were joined to low men. Respectable men were compelled to shave their beards, and were enrolled among the Shekāvāt and the Wādhel tribes of Rājputs ; whilst the lower kinds were allotted to the castes of Kolīs, Khānts, Bābriās, and Mērs. All, however, were allowed

## THE JUVAGADE KINGS

to return the wedding and funeral ceremonies among themselves, and to run the current of other classes but Gollucas be from those of other classes but Gollucas be

During the reign of Mandalikā dhar in Al temples, tanks, bridges, and d were constructed and it lasted forty eight years and two months

HAMIRA DEVA, VIJAYIPALA, NAUGHAN, & C

Rāja Hamira Deva, the son of Rāja Mandalikā, began to reign in Samvat 1090 he exercised both justice and equity and the country prospered more than under his father, he governed it during thirteen years and some days

Rāja Vijayipala, the son of Rāja Hamira Deva ascended the throne in Samvat 1108, and sat on it for fifty four years and six months

The reign of Rāja Naughan, son of Rāja Vijayipala, began in 1162, and lasted two years

Rāja Mandalikā, the son of Naughan, began to reign in 1184, and died eleven years afterwards

Rāja Alansingh, the son of Mandalikā, commenced to reign in Sorath in 1195, and his government lasted fourteen years

Rāja Dhaneśh, the son of Alansingh, became Rāja in the year 1209, and reigned five\* years

Rāja Naughan, son of Dhaneśh, obtained the rd in 1214, and reigned nine years

Rio Khengir came to the throne in 1224 (A D 1167), and reigned forty six years

\* Some copies have 'nine'

Rāja Maṇḍalika, son of Rāja Khengār, placed the diadem of rāja-ship on his head in the Saṃvat year 1270, and reigned twenty-two\* years three months and twenty-two days.

Rāja Mahipāla, son of Maṇḍalika, began to reign in 1302; he reigned thirty-four† years five months and three days.

Rāja Khengār, the son of Mahipāla, began to reign on the 12th Māghasr in Saṃvat 1336 (A.D. 1279). He conquered eighteen islands such as Div Bhet, Śankhodar, and others, and repaired the temple of Somanāth, which the Musulmān Sultāns had destroyed; his reign lasted fifty-four years and thirteen days. During his time Shams Khān arrived, by order of Firūz Shāh, and took Junâgadh after a little struggle, whereupon Rāja Khengār took refuge on Mount Girnār, and thus saved his life, but the town was plundered.

#### JAYASINGH.

Jayasingh, son of Rāja Khengār, became Rāja in Saṃvat 1390, and reigned eleven years eight months and eleven days.

Rāja Mugatsingh, son of Jayasingh, also called Mokalsingh, ascended the throne on the 6th Bhadrava in Saṃvat 1402, and retained it for fourteen years and thirteen days.

Rāja Madhupat, son of Mugatsingh, com-

\* Some copies read 'thirty-two.'

† Some copies read 'thirty-four.'

## THE JUNAGADH KINGS

merced to reign on the 4th of Ashvud in Samvat 1412 \* He reigned five years one month six days

Raja Mandalika, son of Vadhupat began to reign on the 10th of Kartika Sud Samvat 1121 His reign lasted seventeen years six months and three days

Raja Melak, the brother of Mandalika who was the son of a slave girl, began his reign in Samvat 1439, and it lasted eleven years eleven months and twenty-four days

Raja Jayasingh, the son of Melak, became king in the Samvat year 1468 He reigned for eighteen years three months and fourteen days He took the fort of Zinjurah (?) from the Muslims, who, asking for and obtaining quarter, evacuated the place

Raja Khengar bin Jayasingh mounted the throne in Samvat 1486 When the Padishah Ahmad Gyrati marched his army to aid the Muhammedan religion and to overthrow the government of Junagadh, Khengar, the son of Jayasingh, and his Dauli, Hira Singh, who was a Nagar, being unable to resist him, took refuge in the fort of Uparkot, and remained there in safety in Samvat 1470, but eventually they died, and the town was plundered and Sayyid Kism and Sayyid Abul Khur, who were left with a *huna* to collect the *salâni*, bestowed *jâgirs* on

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\* Some copies have S 1412



## CONQUEPS JUNAGADH

the weight of Gujarat to four *sirs* again  
 hilts of Ahmadabad made of silver and of weight  
 varying between four and five *sirs* 1700 la-  
 diggers, the hilt of each weighing from 2½ to  
 3½ *sirs* of gold, and the chief equerry to get ready  
 2000 Arab and Turkish horses and thus equi-  
 ped he arrived at Junagadh and laid siege to the  
 city

The reason why Visal the Vani instigated  
 Sultan Mahmud to come with an army was  
 this —The Vani Visal possessed a wife whose  
 face was like that of a fairy and whom to see  
 was like beholding a *hur*; her waist was slim  
 her brows arched Her name was Manmohan  
 One of her glances ensnared the heart of Rja  
 Mandalika with the chains of her amber ringlets  
 so that he, captive as he was in the net of her  
 musked curls having by the tricks of a crafty  
 procuress obtained access to his mistress fully en-  
 joyed himself with her When Visal the Vani be-  
 came aware that his conjugal happiness had been  
 destroyed he determined to avenge himself, and  
 invited Sultan Mahmud Gujrat to invade Jun-  
 gadh The Sultan, who longed for such news as  
 a fasting man longs for the sound ‘Allah  
 Akbar,’ and who was desirous of this wealth  
 which was to be got for nothing, at once marched  
 in that direction with a powerful army In a  
 short time by the advice of the base Visal, Rja  
 Mandalika fell captive into the Shikhs hands  
 During the siege the Sultan bestowed on the

High will take care of us, and will not allow us to despair: Get the list quickly, and be not down-hearted." Kuvarabâi obeyed, and a list was mockingly prepared, to realize which would have been beyond the means even of wealthy people. On that occasion Kuvarabâi's father-in-law said, "Let them also write for two make-weight stones of gold, that the wind may not carry away the garments of Narsi Mehtâ." The list made by the mother-in-law was given to Narsi Mehtâ, who prayed to the eternal Benefactor and universal Giver; when, lo, a merchant from the invisible world, whose name was Dâmodar Shet, and his wife Lakhmi Bâi, arrived with several clerks and carts loaded with goods. This man exclaimed, "I am one of the Gumâshtras of Narsi Mehtâ, and having selected from various countries the articles he wanted for the *Mâmerû*, have brought them." The people of Śrî Ranga Mehtâ were amazed at what they saw, and at what was coming. The merchants proceeded immediately to open the packages, and to display to those who were present in the assembly more articles than had been written for, together with two golden stones, several suits of clothes, ornaments, and vessels, whereupon all praised the bounty of the universal Giver, and reviled the mockers and unbelievers. The women of the family had prepared water for the purposes of ablution before the repast, which was boiling hot; and as it was not possible to wash without the aid of cold

water, which the unbelievers had removed by way of trial, such a rain began to pour, by the liberality of Sankara, that the water of shame was running down the countenances of the members of the family who had played this trick.

Once some jokers induced Narsi Mehta to write a *hundi* for certain *Vairagis*, who went with it to Dwarakā but were, after a great deal of searching disappointed in their inquiries after the banker to whom the *hundi* was addressed and they began to revile Narsi, when lo a banker made his appearance, accompanied by two clerks from the invisible world, and having taken the *hundi* from the *Vairagis* counted out ready money to them.

In spite of beholding so many evident miracles, Raja Mandlikā prohibited Narsi Mehta from propagating the *Vaishnava* sect, but not being able to obtain compliance he convoked a meeting of Sanyasis, who sever all connections, and utter no other formula except "He is one and has no partner" as well as of Veda reading Brahmins to decide the controversy. The Sanyasis opened the meeting with the declaration of the unity, the adoration and praise of the god, who exists from all eternity and said "Listen to the words of truth, and abandon the path of *Vaishnava* if you pay not attention to it you will at last hear what no one has ever heard. Abandon the worship of idols the playing on musical instruments singing poems, and the praise of



love and beauty, which lead carnal men into error." Narsi Mehtâ, however, replied :—

*Distich* :—

" Each tribe its way, its faith and Qebla has.  
To rosy cheeks my worship I address.

The way of lovers is unknown to angels, then what will be the case with you ? O ye wearers of red rags, who retail nonsense, are emaciated by poverty and distress, and who have learnt nothing beyond sitting in deserted places and smearing yourselves with loam, what can you know about the pleasures and ecstasies of image-worship ?

*Distich* :—

" Reflex of the Friend's face we see in cups !  
O ye who do not know the bliss of wine !

What will these conversations about the Vedânta and arguments from the law avail you against those who are plunged in corporeal delights and carnal pleasures ?

*Distich* :—

" That bitter drink the Sofi wicked calls  
More sweetness gives to us than virgins' kisses."

By degrees the controversy went beyond mere words, and the disputants caught hold of each other's throats and hair, and Râja Maṇḍalika exclaimed, " What profit is there in this useless talk ? If Hazrat Dâmodar Râi, whom this Nâgar worships, stone as he is, will take off from his own neck a flower-garland and give it to this Nâgar, we will leave him to his own ways ; but

if not he is to be killed." Narsi Mehta was brought to the idol of Damodar Rîi, whom he immediately began fervently to address, in fear of his life and of his honour, but at first ineffectually, because some delay had taken place in the bestowal of the garland. The reason was that Narsi had pledged the *Râg Kedârâ*, which he was to have sung for Damodar Rîi, to the Mehta Dharanidâs in the Qasbî of Taljâ for eighty rupees, and therefore could not sing it on the present occasion. The Father of all goodness and succour of the needy was so bountiful as to assume the form of the debtor, i. e. of Mehta Narsi, and to pay the above-mentioned amount to the creditor, in return for which he received the bond, which he threw from the sky in the presence of the whole meeting, whereupon Narsi Mehtâ immediately began to sing the *Râg Kedârâ*, and obtained the garland of flowers, which the idol put upon Narsi. Some of the revilers became black in the face, whilst others felt their cheeks slapped. Mehtâ Narsi obtained the garland in Samvat 1512, and for the crime of insulting so innocent a worshipper of the god the Mandalka dynasty lost the throne for ever.

It is related that a Nighî Châramî, who was a modest woman, dwelt in the village of Morî, in the parganah of Bagairî and tîlukî of Junagadh, in a virtuous and retired manner. Rîjâ Mandalka, who had heard of the beauty of her son Nâgâjan's wife, betook himself to the chase

of that gazelle-eyed maiden. This Chârani girl rose to see the Râja pass, but when he caught sight of the unveiled countenance of that fairy he removed the curtain of modesty from his own heart, and, obeying his lust and passion, attempted to place his hand on her breast, but she guessed his intention, and, turning away her face, cursed him saying, "The bride of your prosperity will turn from you as I do now, and will associate you with Musulmân Pâdishâhs;" and this was the second cause why Mahârâja Maṇḍalika lost the throne.

*Distich* :—

Wherefore attach your heart to this world's beauty ?  
Of a thousand bridegrooms the bride she is.

It is said that Jamial the Darvaish,\* whose *takia* or chapel is on the mountain, was present when this affair of the Nâghi Chârani took place. The duration of his reign was forty years; and for 128 years after Mahârâja Maṇḍalika, till the reign of Sultân Akbar, his descendants sometimes prospered and sometimes did not; sometimes they were conquered, at other times they were conquerors and reigned; at last, however, they obtained Chorvâḍ, Kesod, and other places as *jâgirs*, and became entirely tributary. Their names are here given :—

RÂJA BHUPAT SINGH BIN MAṆḌALIKA

Became Râja in Samvat 1529 [1528]. The

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\* This is Jamial Shâh, whose shrine is on the Dâtâr at Junâgadh.

Sultân kept him as a *jâgir* at Junâgadh, but the Thânahdâr on behalf of the Pâdishâh was Tâtâr Khân bin Zâfir Khân, the adopted son of Sultân Muhammad, and he levied the *mal* (land-tax). The reign of Bhupat Singh lasted 31 years. Murza Khân likewise sat at the drum of dominion, and founded the place Khalilpur, near Junâgadh.

**RÂJA KHENGÎR, SON OF RÂJA BHUPAT SINGH.**

He began to reign in Samvat 1500, and his *raj* lasted 22 years and 4 months, and the Thânahdârs of the Pâdishâh were Malik Ayâz and Tâtâr Khân Ghorî, who collected the *saldam*.

**RÂJA NAUGHAN, SON OF KHENGÎR.**

He became Râja in Samvat 1591, and his *raj* lasted 28 years 11 months and 20 days, Sayyid Kâsim and Mujîhid Khân Behlûm were the Pâdishâhi Thânahdârs.

**RÂJA SRI SINGH, SON OF NAUGHAN.**

He became Râja in Samvat 1608, and his *raj* lasted 34 years 1 month and 10 days. Khân Âzam Kokaltîsh, who became the Subahdâr of Ahmadâbâd in place of Khân Khânân, conquered Junâgadh in Samvat 1633.

**RÂJA KHENGÎR, SON OF SRI SINGH.**

He became Râja in Samvat 1642. In his time Sultân Mahmûd and Bahâdur Shâh Gurratî often came and sojourned at Junâgadh and of Sultân Muzaffar Gujarâtî this

Râja raised confusion in Gujarât in 1647. That Shâh bestowed Junâgadh in *jâgir* on Âmin Khân, son of Tâtâr Khân Ghorî, Thânahdâr of Junâgadh, but he rebelled, whereupon Fateh Khân Shirwâni brought an army on the part of Mirza Khân, son of Bahrâm Khân, who had the title of Khân Khânân, and plundered the town of Junâgadh in Samvat 1633; but Fateh Khân himself died, while Âmin Khân remained safe under the protection of the fortress, which was, however, after the death of Fateh Khân, besieged by Khân Khânân, who led an army against it and erected batteries, but being unsuccessful he raised the siege and went to beleaguer Mângrol. Hereupon Âmin Khân sallied forth from the fort, and asking aid from Jâm Satarsâl marched to give battle; on this Mirza Khân raised the siege, and went forward and ravaged the Koḍinâr district, but his elephants were captured and carried off by Jâm Satarsâl's army. Âmin Khân bin Tâtâr Khân, and the untrustworthy Itimâd Khân, and the hapless Daulat Khân, had, in spite of their accepting a bribe of two lâkhs of Jâmis from Sultân Akbar, resolved to join Muzaffar Shâh and Khengâr. They now summoned Jâm Satâji from Nagar to their aid, and rewarded him with thirty-six villages, as will be related in the chronicles of Nagar. The reign of K h e n g â r lasted for 22 years, and T â t â r K h â n was for thirteen years the imperial thânahdâr, together with the Chuḍâsamâ Râis.

*Note — On the Chudāsāmā Dynasty*

The reigns of the first four kings beginning with Navaghana I. extend over 151 years, and then a blank occurs of 22 years between Navaghana II and his successor Mandahla I. Otherwise the list is pretty consistent, and gains support from the inscription on Mount Girnār. I give it, corrected by the inscription, for what it is worth, inserting such additions from other sources, and conjectural corrections in the dates, as seem required. These corrections are applied only to the dates when converted into A D, and where doubtful are marked with = (?)

MS dates, Probable  
Samvat. date, A D.

- 904? Rā Dyās or Dyichh, the third in descent from Rā Gīryo, the grandson of Rā Chudīchand, and first of the Chudāsāmās of Junāgarh. Rā Dyās was defeated and slain by the king of Pattan, S 874 (? 917 A D) (*Ind. Ant* vol II pp 312ff). Some copies give S 874 as the date of Naughan's accession, and allow 42 years for his reign. Tod (*Travels*, p 46<sup>n</sup>), counting Chudīchand as the fortieth prince before his own time, and the eighth before Jām Unā, whom he places in S 1110, assumes that Chudīchand must have lived about S 960. Very little dependence, however, can be placed on such a computation. He says he was contemporary with Rām Kamā, the fourteenth prince of Ghumh.
- 894 . 937? Navaghana or Naughan, his son,

MS. dates, Probable  
Samrat. date, A.D.

		invaded Sindh and defeated "Hāmīr," the Śumarā prince (S. 890).
916	959?	Khangār, his son, killed at Bagasarā by the Anhilvādā Rāja (possibly by Mularāja, who ruled from A.D. 942 to 996, and defeated "Grahariṇu the Ahr" of Vanthali).
952	968?	Mularāja, "son of Khangār" (per- haps of Anhilvādā).
1009	992?	Navaghana II., his son, "ruled for 38 (18?) years."*
1078	1021?	Maṇḍalikā, son of Navaghana, joined Bhima Deva of Gujarāt in pur- suit of Maḥmūd of Ghazni, S. 1080, A.H. 414.
1095	1038	Hāmīr Deva, son of Maṇḍalikā, 13 years.
1108	1051	Vijayapāla, son of Hāmīradeva.
1162	1085?	Navaghana III., subdued the Rāja of Umetā.
—	1107?	Khangāra II., slain by Siddharāja

\* Some copies give—

1047 A.D.	Jakhrā as successor of Mularāja.
... "	Guṇarāja (? Kunarāja).
1076 "	Maṇḍalikā.

Is it possible that these reigns should be arranged  
thus?—

S. 952, A.D. 895	Mularāja,	36 years.
988	931 Jakhrā,	21 "
1009	952 Naughan, II.	38 "
1047	990 Guṇarāja,	31 "
1078	1021 Maṇḍalikā,	17 "

See dates, Probable  
Samvat date, A D

Jayasinha of Anhilwada (Rôs M'âi,  
vol I pp 154E carried by Amari)

1184	1127	Mandakila II, 11 years
1195	1138	Alan mha, 14 years
1209	1153	Ganesa or Dhanu 5 years
1214	1157	Navaghana or Navghan IV, 9 years.
1224	1167	Khangara III, 46 years
1270	1213	Manuakhia III, son of Khangara III (men' one) in the Girnar inscrip- tion, 19), 22 years
—	1230*	Navaghana or Naughana V*
1302	1240	Mahipaladeva (Râh'vâi), 24 years, built a temple at Somanâth Pattan
1336	1279	Khangara IV, his son, repaired the temple of Somanâth conquered Dr, &c Shama Khin took Junâgadh
1390	1333	Jayasinhadeva, son of Khangara IV, 11½ years, and subdued 84 petty chiefs†

\* Amari omits Naughana after Mandakila, to whom  
he assigns a reign of 22 years 3½ months, to 1170, and then makes Mahipala's reign to 1320,  
leaving 10 years unaccounted for, or about the same  
time as Navaghan IV reigned.

† This Jayasinhadeva is mentioned in the Girnar  
inscription in such a way as to suggest to Dr Buchanan  
Kinloch Forbes that Siddharaja Jayasinha of G. j. rât,  
who slew Ra Khangara the son of Naughan, in the early



MS. dates, Probable  
Samvat. date, A.D.

1402	1345	Mugatsimha or M o k a l a s i m h a, son of Jayasimha, 14 years.
1416	1359	M e l a k D e v a, son of Mugat- simha, saved Jhâlâ Kṛishnâji, who sought his protection from the Yavana Muslims.
1421	1371	M a h î p â l a d e v a II. or Ma- dhupat, married Kuntâ, daughter of Arjuna the son of Bhimâji. Arjuna was succeeded by Dûdava- nish (? Dûda of Sathî).
1439	1376*	M a ṇ ḍ a l i k a IV., son of Mahî- pâladeva, defeated Sangana of Okhâ.

part of the twelfth century, is meant. If this were the case, Amarji's chronology would be useless;—an interval of 200 years would occur between Siddharâja Jayasimha (d. 1142 A.D.) and his successor Mokalasimha or Magatsimha 1345 A.D.

\* Amarji gives the three successors of Mugatsimha in the order—Madhupat, 5 years (S. 1416-1421); Maṇḍalika, 17½ years (S. 1421-1439); and Melakdeva, his illegitimate brother, 12 years (S. 1439-1450). This he probably derived from an inscription (of S. 1473) at the Revatikunḍa, which gives the genealogy thus:—Maṇḍalika III.; his son Mahipâla; his son Khangâra IV.; his son Jayasimha, his son Mugatsimha; his sons Maṇḍalika and Melak; and Jayasimha, son of Melak. The chronology in the text is confirmed by the *Maṇḍalika Kāvya*. I have allowed the dates S. 1421 and 1439 to stand, but probably they should be altered to 1423 and 1433.

18 dates, probably

for the date, A.D.

1450 1393 Jayasinhavar II (apparently the  
Râi of Jehrud" or "Juran" mentioned  
by Firuzshâh\* at d. 600) by Mezzâr  
Kîlîn of Gujarat in A.D. 1411. He is  
said to have taken Zangîrah (Jung'ara?)  
from the Muhammadians.

1460 1412 Khargâra V, war with Ahmad  
Shâh†

1469 1432 Manahîr V restored the Upr-  
kot in 1507, subdued by Mahmûd I  
Begulâ in A.D. 1462-70‡

After their subjugation to the Ahmadî Shâh kings  
the dynasty seems to have been preserved by tributary  
Jagirdârs for another century, the list of these  
princes stands thus —

A.D. 1472, Lhuqat, cousin of Manahîr V, 52 years.

" 1503, Khargâra VI, son of Bhupat, 22 years.

" 1524, Manahîr VI, son of Khargâra, 25 years.

" 1551, Sri Sîmha, 30 years, Gujarat subdued by  
Akbar.

" 1585, Khargâra VII, till about 1600.

GOVERNORS OR PRINCIPLES OF THE PRINCIPALITIES OF  
AHMADILÂH

Nurung Khân ruled 60 years, Sayyid  
Kâsim three years, Bhaya Manahîr three years.

\* In the first list of Firuzshâh, vol. IV pp. 5, 6,  
and F. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.

† B. 17, 18, 19, 20, 21, 22, 23.

‡ In the first list, the name of the ruler of  
the Uprkot is given as 1500, but this is not the  
case in the second list.

§ Manahîr or Manahîl according to some old lists.

Râja Râisingh, Abdullah Khân one year, and Tâtâr Khân Lodi thirteen years. Isâ Tar Khân became in Samvat 1687 the *Mutasaddi* of this glorious country, Junâgadh, and built the town wall in 1690. The Sayyids, the Kâzîs, the Mōmans and Bohrâs were introduced by Sultân Maḥmūd. Isâ Tar Khân governed for ten years, and in his time the English established themselves in Hugli.

Mirza Khurram\* ruled the first time for three years; Kutb-al-dîn Khân Kâkar one year; Bhovâldâs one year; Kamrân Bêg two years; Abu'l Kâsim one year; Sardâr Khân one year; Mirzâ Khurram for the second time one year; Sâdu'-llah Khân eight years, Bâgi Khân one year; Jahângir Kuli Khân one year; Behrâm Khân one year; Amîr Khân one year; Sâleh Tar Khân two years; Shams Khân and Kutb-al-dîn Khân one year; the Shâhzâdah Murâd Bakhsh two years; Muḥammad Khân one year; Sardâr Khân fifteen years. He was of a noble disposition, and laid out the Sardârbâgh in the west of Junâgadh, which contains a harem, a tank, baths, a mosque, an *idgah*, and tombs; this garden is the mole of beauty on the countenance of the town. The garden was laid out by Ghorî Pir, one of Sardâr Khân's companions, and for some time—that is, till Samvat 1732—Zâhid Khan was Nâib on the part of Sardâr Khân. The date of the Navâb

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\* Afterwards the emperor Shâh Jahân.

Sardār Khān's demise [1732] is contained in the words

شد آریاع عالم گلی بی نظر

"An unparalleled rose departed from the garden of the world"

If from the words عالم گلی, the sum of which is A.H. 1144, the numerical value of گل 50 be subtracted, we obtain A.H. 1094, in which the Sardārībh was made, i.e. Samvat 1740

Abul Patan governed three years, Mukim Khān three years, Mirza Khurram for the third time four years, Sad'ullah for the second time four years, Kutb al-din Khan five years, Divān Sikkhind with Muhammad Beg five years, Ja'fār Khān one year, Sardār Khān two years, Sarbulind Khān one year in Samvat 1763, Sherafgah Khān two years, Pirsahab and Divān 'Udyarām one year. He became governor in Samvat 1764. Sangarām Singh, the Nib of the Mahārāja Ajitsingh and Divān Pratapsingh, one year, Narab Yūsuf Khān and Kār-bhān Udyarām one year, Dilwar Khān and his Kār-bhān Jagatsingh nine months [or three years], Pīr Siheb for the second time, and the Shāhzādah's Divān, and Kāhandīs the Vānī for the second time, two years and three months, the Shāhzādah and Divān Mukbul Khān four years, Ma'sum Beg Khān three years and two months,\* Janglī Khān one year, Kizī A'bd al Hamid two

\* Other copies—"twice, but two years in all"

years; he required every night several women, and took forcible possession of the village of Mendardâ. In this manner during 106 years the governors who came from the Shâhs of Gujarât and Dehli spent their time dishonourably, like owls in a wilderness, and did nothing worthy of record.

Asad Kuli Khân was the *Mutasaddi* of Junâgadh in Samvat 1778, who plundered the country, and he kept also Salâbat Khân Bâbi and Sher Khân Bâbi as his Nâibs; and Sharfud'dîn was his treasurer. In his time Shujaat Khân arrived in this zillâ from Gujarât to collect the *peshkash*. His government lasted six years.

Ghulâm Mâhyau'd-din Khân, after the demise of his father, was appointed by the cabinet of Sultân Muḥammad Shâh to be Foujdâr of Junâgadh, in Samvat 1784; he on his part also made the above-mentioned Salâbat Muḥammad Bâbi his Nâib, who governed personally for a while, and then left his son Sher Khân, surnamed Bahâdur Khân, as his deputy, and went to Ahmadâbâd. Sher Khân obtained the *ijârah* or farm of the revenues of Junâgadh, for the sum of eighty thousand rupees, from Ghulâm Mâhyau'd-dîn.

In Samvat 1785 [1789] Mubâriz-al-mulk, surnamed Sarbuland Khân, accompanied by Sher Khân, arrived with an army and took the fort of Mâdhavpur; in this fight Ranchoḍdâs Nâgar, the Thânahdâr of the Rânî Vikamâtji, was slain after a brave resistance, and the idol of Pârasnâth

taken away but afterwards ransomed for 40 000 Jamis [*tohs*] In Samvat 1787 Salabat Muhammad Bibi departed this life, and in the same year Sher Khan surnamed Bahadur Khan, was removed and Mir Ismail was appointed in his stead by Ghulam Muhyauddin Piliya Gailani also came the same year with an army to Sorath In Samvat 1789 Mir Fakhr al din came with an army to take charge of Junagadh as its Faujdar but when he arrived in the plain of Amreli he was met and opposed by Mir Ismail and his Daim Bhavanidas a Vaishnava Nigar and in that same zilla a battle was fought in which Mir Fakhr al din and Syyyid Akbar Khan were slain after a heroic battle their camp was plundered and Mir Ismail returned victorious In the same year Ghulam Muhyauddin died his government lasted four years

Nahr Khan known as Hazibar Khan son of Asad Kuli Khan after the demise of his brother Ghulam Muhyauddin obtained the *sarad* of Junagadh from Muhammad Shah and left Mir Ismail in his former position One year after this the Nairab Sohrab Khan at the behest of Mahiraji Ajisingh the Subah of Ahmadabad ousted Sher Zaman Khan and Diler Khan from their jagir of the port Gogha, and Mir Ismail Khan from his post in Junagadh where however he still remained as a private person, but when the Nairab Sohrab Khan took possession of the city he departed by sea to Thatta Junagadh

was taken in the year 1790 of the era of Vikrama.

In Samvat 1792 Sohrâb Khân, through Burhânul-mulk, obtained a *sanad* for Viramgâm from the cabinet of the Shâh, and went there with an army, leaving Sâdak 'Ali Khân in Junâgadh; but the latter was of so weak a disposition that he allowed robbers to plunder the shops of the bâzâr in broad daylight, and to carry off the people as captives. When Sohrâb Khân went from this place, he was prevented from entering Viramgâm by Ratan Sing Bhândâri, and by the commander of the troops, Safdar Khân Bâbi, against whom he fought for three days and then lost his life, but his maternal uncle lived in Junâgadh for some time longer, in poor circumstances.

In Samvat 1793 Hazabar Khân again arrived with a *sanad*, and Sâdak 'Ali Khân, being degraded from his position in Junâgadh, entered the service of the Navâb Momin Khân, whom he aided in besieging Ahmadâbâd; and, as a blood-ransom for Anupsing, who was slain fighting with Sohrâb Khân, his son Bhâiravasîng obtained the parganah of Upletâ in *inâm* from Ahmadâbâd. In this year Nâdir Shâh of Irân conquered Muhammad Shâh and plundered Dehli.

When Hazabar Khân arrived for the second time, he left Mir Dost A'li as his Nâib in Junâgadh; and the latter, being perplexed how to pay the *sipâhîs*, sent for Bahâdur Khân Bâbi, who was ruling the port of Gôghâ on behalf of the

Navib Momîn Khân, and surrendered to him the Subh of Junigadh without any further ado in Samvat 1794

*Distich* —

Whatever is decreed must you befall,  
Unwilling though you be force you it will<sup>1</sup>

As good luck would have it, Hîzabar Khân in that very year disappeared like a fox into the obscurity of destruction at Dehli

NAVIB SHIRIN BAHADUR KHÂN BÂBÎ

Was the son of Sulîm Khân, who was the son of Safdar Khân, who was the son of Jûfar Khân,\* who was the son of Sher Khân, the son of Bahadur Khân Bâbî — the author was in the service of this family, he conceived it incumbent upon himself to give some account of it.

Bahâdur Khân Bâbî the Afghân was for a long time at the court of the emperor Shîh Jahân, and became a favourite on account of his affable manner, his bravery, and his good family. He was presented with a *jîgir* in Gujarât, and when the star of his prosperity began to rise he obtained advancement from the governors and high officials of Ahmudiid. He farmed the revenues of the parganahs of Kandi, Virangim, Bijipar, and other mahals several times, sometimes from the Shîhi or imperial Subûdîr, and sometimes from the Sarkîrs of the Srimant Peshvî and the Garkîd on his own responsibility, he used also

\* This is an error of Dr. n. Rinchodj's, as Safdar Khân and Jûfar Khân are the same person.



to precede the army which came from Ahmadâbâd to receive the *peshkash* or tribute, and to stand security for the payments which the zamindârs of Gujarât and Sorathâ had to make; and some time afterwards the Mahârâja Ajitsingh, who was appointed to the Subâhdâri of Ahmadâbâd, bestowed upon him the title of Bahâdur, and Sarbuland Khân bestowed on him the title of Khân. In Samvat 1799 Kumâl-al-din Khân Bâbi was appointed Nâib of Ahmadâbâd, first on behalf of Makbûl A'âlam, and afterwards on the part of Fakhr-al-daulah ('Boast of the monarchy'), who was in reality Kharr-al-daula ('Ass of the monarchy'); he governed ten years at Ahmadâbâd, and in Samvat 1810 received the *jâgirs* of Khedâ, Wâdâsinor,\* and Goghâ from the Śrimant Sâheb Peshvâ and from the Gaikvâd. From the Sarkâr of the Śrimant Peshvâ and from the Huzûr of Bâlâji Râo and Dâmâji Gaikvâd, when they took possession of Ahmadâbâd, he also obtained the following nine places:—Pirânpattan, Vadnagar, Visalnagar, Munjpur, Tharâd, Kherâlu, Bijâpûr, Sami. In course of time Pattan, Vadnagar, Visalnagar, and Bijâpûr were again taken, and Dâmâji Gaikvâd Shamsheer Bahâdur besieged Visalnagar for a year and a half till he was able to retake it, at which time Zorâvar Khân was slain, in Samvat 1819.

Salâbat Muhammad Khân Bâbi died

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\* Bâlâsinor, in the Rewâ Kânṭha.

in Samvat 1787 and in the same year Bahadur Khan was dismissed from Junagadh, in that year also Pilaji Gaikwad came with his troops to collect the *jama ban li* or tribute of Sorath but they remained for two years in Junagadh waiting for the payment of the *chauth* (fourth part of the revenue) By means of the intervention of Raja Vakhatsingh the brother of the Maharaja Sier Khan surnamed Bahadur Khan was admitted to pay his respects to the Maharaja Ajit Singh and presented him with an elephant several horses money and dresses of honour as a *na ar* and was confirmed in his hereditary *ja gir* and obtained a *sanad* for the *ja gir dars* of Morbi the title of Bahadur earnings and a yellow flag In the second year he obtained from the Maharaja Ajit Singh the Fozdship of the country of Baroda in partnership with Sarbuland Khan but in course of time he was lucky enough to obtain without the least trouble the government of Junagadh from Mir Dost Ali and then Bahadur Khan afterwards again returned to the country of Gujarat where he was duly honoured by the authorities of the period but as this recital only concerns the history of Junagadh it is not expedient to give more details about Gujarat

In former times Mir Dost Ali Khan and Salak Ali Khan were joint rulers of Junagadh but could not manage the affairs of the State, for this reason the rajah and Daulat Delpatran a Gujarati Nair who with Navab Bahadur

accordingly he allured Jagannâtha to his party by prospects of gain, and by the promise to appoint him Divân in case he defeated the Arabs. Accordingly, when the Navâb and Jagannâtha proceeded with the army to Kâthiâvâḍ to collect the *jama'bandi* tax, Rudrâji, the brother of Jagannâtha, managed to carry away from the fort of Uparkoṭ the gunpowder and ammunition the Arabs trusted to in case of war, on pretence that it was old and useless for that purpose, and that therefore it ought to be sold and a fresh store bought in lieu of it; then he sent information to the army, and when the whole world was lulled to sleep in the citadel of darkness the Navâb Sâheb left the camp with Jagannâtha, entered the town, approached the Uparkoṭ, laid siege to it, and caused the Arabs outside [of the Navâb's party] to place ladders against the wall, dig a mine, and attack the Arabs who were within the fort, and after some fighting a compromise was made with Sheikh A'bdulla Zubaidi and others by pledging the village of Dhorâji to Jâdejâ Kumbhâji of Gondal and obtaining money from him, which being paid to the Arabs they departed from the town in Samvat 1810, but the Navâb Bahâdur Khân died on the 25th of the month Bhâdaravâ in Samvat 1814, after having reigned thirty-six years in Junâgaḍh, reckoning from the beginning of his appointment as the Naib of Asad ('Ali) Kuli Khân and of Ghulâm Mâhyau'd-dîn Khân.

When the Navab Sahib Mahabat Khan after the demise of his father perceived that the Divan Jagannatha Jhalil who had accumulated some property and acted according to his own will in everything he was displeased and had him assassinated in the night by a negro slave of the name of Ballal near the Manjivadi gate, where the Garkhad's army was encamped, and where Jagannatha was staying in a tent to keep an eye on the *chauk*. After that his house was attacked and at the instance of Jidji Kumbhaji Jamadar Radai Khan Reber Dholkivari and of Sayyid Khalafshahi who offered themselves as bail his brother Rudrai was allowed to depart safely to Purbandar with the family and property, and did not return to his country until a long time afterwards through the intervention of the Divanji Sahib Amari and on paying a small amount of money as *na'at*. After that Somji Jikar became Divan and after him Dayal the Vania and again Somji Jikar but they were not liked and obtained no firm footing.

In Samvat 1810 the news arrived that the fort of the *bandar* of Surat had been taken from Ahmad Khan and Sili Masud by Captain Austin Shore under the command of General Butcher, and also that the English had by force occupied and taken from Surjuddul a portion of Orissa, the Subah of Bihar and the Subah of Bengal, and from Asafuddaula governor of Oudh the zilli of Banaras or Kasi, lastly, that Shah Alam

had bestowed the title of Divân on the English Sarkâr.

In Samvat 1818 Ahmad Shâh Abd'ali fought with an innumerable army of Marâthhâs and defeated it.\* The total amount slain was nearly two lākhs, and among the killed were many Sardârs of Holkar, Sindhiâ, the Bhonslâ, and of the Gaikvâd. Some fled and some were made prisoners; the latter met their death by being blown from cannon, and consisted not only of men, but also of females and children.

#### CAPTIVITY OF THE NAVÂB SÂHEB MAHÂBAT KHÂN.

In Samvat 1818 the Jamadâr of the Arabs, Bâsalmân by name, imprisoned the Navâb Sâheb Mahâbat Khân in the Uparkoṭ, with the consent of the Bibî Sâhebah Sultân (the wife of the Navâb Bahâdur Khânji), and made Muzaffar Khân bin Jâfar Khân Navâb of Junâgaḍh. When the Navâb Kamâlud-dîn Khân, who was the uncle of Mahâbat Khan, heard of this, he brought an army from Pirân Pâṭan under the pretence of liberating him, but in reality to give Junâgaḍh, in case he should be able to get it, to his own son Ghâzi-al-dîn Khân, and to convey Mahâbat Khân to Râdhanpur. Accordingly he brought his troops during the night under the fort walls, which they attempted to scale by means of ladders; but by the watchfulness of the *châukidârs*, and the good fortune of

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\* The great battle of Panipat.

the Navâb Sîheb Mahâbat Khân, being unable to effect an entrance, and when the sun at dawn, the world's illuminating commander in chief, popped out his head from the citadel of the azure sky, the soldiers were put to flight and retired with shame. When Sadasiv Pandî Nîgar, uncle of the author, was made aware of this futile attempt of Kamalu'd dîn Khân, he became cooler in his partizanship, and the Navâb Kamalu d dîn, seeing himself discomfited, beat the drum of departure in his disappointment.

After the army had marched about two stages from Janagadh, Kumbhîrî Jâdeji and other Zamindars through the intervention of Sivadas Pandî, made an arrangement with Sulaimân the Jamî'dâr, so that he released the Navâb Sîheb Mahâbat Khân from captivity, and the following arrangements were made —The two brothers Muzaffar Khân and Fath'yâb Khân obtained the *jâgir* of Rînpur and Dhandhusar with eighty-four villages as an *inâam* on their abandonment of all claims to participate in the *râj*. The parganah Upletâ was [for the sum of 35,000 Jâmis (*lodes*)] given as a bribe to the agents] bestowed upon Kumbhîrî for a yearly *pesh/ash* of 5000 Jâmis (*lodes*). During two years Dîyâd the Vîrâ became Kurbhârî twice, and was also removed twice.

The Navâb Sîheb Mahâbat Khân used to plunder the surrounding country of Kâthiavâd in order to maintain himself and to pay his troops,

in several tâlukâs he collected a variable *jama'* *bandî* illegally. When he was pressed to pay his army, he used to flee with a select party of friends to the town under the shelter of night, to which he was tracked by the helpless *sipâhîs*, who were in a destitute condition from not having received any pay; but he generally expelled them with threats and by force from the town, in order to relieve them from the trouble of wandering about and from the misery of service, and to compel them to return to their homes, where they might take rest with their children; this went on until Mevalâl bin Jagjivandâs bin Sadânand, a Kâyath from Gujarât, became Divân, who, like his brother Sîvalâl, used to make a living as a *munshi*. He was a man who wrote a pleasing hand, had agreeable manners, and dressed well; and about this time Sher-zamân Khân Bâbi, the uncle of the Navâb Sâheb, who had formerly been expelled by Sohrâb Khân from Goghâ, and who had been reinstalled there and had come to Junâgadh and received in *jâgir* from the Navâb Sâheb the eighty-four villages of the Bânṭrâ parganah, carried on the business of Kârbhâri for about two years.

#### SHEKH MIYÂN TAKES VERÂVAL.

Sultân Bibî, sister of Navâb Bahâdur Khân, and spouse of Shahâmat Khân Bâbi, who had taken possession of Verâval, was forcibly deprived thereof by Kâzi Sheikh Miyân and by Mâlik Shahâb-al-din, and Sheikh Miyân ruled there with

entire authority, and concluded a covenant of peace and friendship with Desâi Sundarji and other Nâgars

### THE DIVÂNSHIP OF DIVÂŶJI SÂHEB AMARJI

At the age of eighteen years Amarji left Mîngrol and went in search of service to the court of the Navâb Sâheb Mahâbat Khânji, who was at that time besieging the fort of Uparkot, where the Arabs had taken refuge. The Navâb Sâheb said to Amarji, "If you could obtain possession of the Vîgesvari gate which is in the possession of the Arabs of the fort, and could surrender it to the officials of the Sarkâr, you would establish a claim to enter my service." Accordingly he went to Purbandar, whence he brought an Arab Jamâdar named Salmîn with a number of other Arabs, but as the Navâb Sâheb would not allow them to enter the town they remained outside, but assaulted the Vîgesvari gate in the night, slew some of its defenders, and finally handed it over to the servants of the Navâb Sâheb, whereupon the entire party was engaged to remain at the court, and they discharged well and ably whatever service was entrusted to them. Two years had not yet elapsed when the DivâŶji Sâheb conceived the idea of subjugating Verivâl. Keeping a portion of the army with the Navâb Sâheb at Âdrî, two /os from Verivâl, Amarji, when the moon with her army of stars was ascending by means of the scaling ladders



of degrees to the citadel of the firmament, proceeded to Verâval in the company of the Jamadâr, 'Abdu'lla Khân, and others, and planted their standard on the wall on the west of the town, and fell on the garrison suddenly like a calamity from heaven, and made them food for the sword. After that they attacked four or five hundred Arabs who were in the *thânah*, whom they put to flight; then Jamadâr Wâhdû'd-dîn entered the town with a detachment of Sindhîs from the seaside, and great bloodshed took place, so that the conquered party lost heart, and, not caring for their honour, fled with Shekh Jahângir and Shekh Miân, and arrived safely at Patṭan Div, but Sundarji Desâi with his adherents was captured. In the morning the news of the conquest of the fort was conveyed to the Navâb Sâheb, who entered it with the joyful sounds of the kettle-drum, and the populace came out to welcome him. On this occasion Divânji Sâheb, the deceased Amarji, father of the author, succeeded in preserving the honour of the ladies of Sundarji Desâi from the Navâb Sâheb, who was addicted to pleasure. The Divânji Sâheb was not employed in the (*mûlakâ*) revenue and judicial branch, but merely superintended the (*faujḍârî*) army administration of the state. According to the freaks of the time, Pâpāt Pârîkh was Divân for three days, Jhavarchand for twenty days, and Mulchand Pârîkh for one month, and their management was so confused and ruinous that they abandoned it in disgust.

## SHER ZAMÂN KHÂN ATTACKS JUNÍGADH.

In Samvat 1825 Sher Zamân Khân arrived from Bîntwî, with the vague intention of effecting a night surprise, with a company of vagabonds from the wilderness of misfortune, and took up a position in the Bisîrat Bîgh (a garden near the Majhîvadi gate). In the morning, when the portal of light was opened, and also the town gate was to be unlocked, these vagabonds quickly approached it, and suddenly met the woodcutters and other inhabitants of the country, who were arriving on a pilgrimage to Pir Dîvalshîh, who is called Maulânî, and when they reached the gate, it was shut upon them from within, and the people commenced to fight with them, whereupon Sher Zamân Khân fled like a gazelle and leaped like a hare, from terror and fright, in the direction of his own abode.

## DEMOLITION OF DILKHÂNÎ.

In the same year the Kithi Kumpî Wâlî asked for the Divânî's assistance and induced him to demolish Dîlkhânî, and the said place, which was an asylum of highway robbers, was razed to the ground by the Divânî Sîheb Amari, accompanied by the above-named Kithi Kumpî Wâlî, who was a Grîsa of Chutîgîm.

## ACQUISITION OF KUTÂNÎ FORT.

The troops of the Divân Sîheb were still in the zillâ of Dîlkhânî when Pir Khân Shurânî, Bhîvata, Kholhar, and other Kasbatus represent-

ed to him that they had made over the fort of K u t i â n â to Hâshim Khân Bâbi, a young son of the Navâb Sâheb Bahâdur Khân, and that he was severely oppressing the inhabitants of the country; and that if he should perchance be wheedled into parting with the fort to Rânâ Sultânji, whose Kâmdâr, Premaji Lohânâ [Thakar] would be ready enough to buy strange property, it would be a difficult matter [to retake it].

*Distich* :—A pin can stop the water at its source;  
When full, no elephants can pass it then.

As soon as he obtained this information the Divân immediately marched to K u t i â n â, where he began to carry on all the operations proper in a siege, and soon made use of mines, by which he blew a bastion into the air, which destroyed likewise all the *chaukidârs* of the garrison. Hâshim Khân, being thus rendered helpless, sued for peace, which was soon concluded; he lost the fort, but obtained in lieu thereof the village of Majhâvadi as a *jâghir*. When the Divân conquered the fort he installed therein his younger brother Govindji [in behalf of the Navâb], who remained there till his death in Samvat 1846, after which his son Mangalji kept it till Samvat 1849. Having terminated this affair, the Divân again unfurled his banners, to proceed on the Mulukgiri expedition.

#### CONQUEST OF THE FORT OF TALÂJA.

V a k h a t S i n g R â v a l, Râja of Bhâunagar, called to his aid the Divan, who being aware that

it is the duty of governors to cherish their subjects, responded to the call and when he arrived at Goghat Vahat Sing requested him to reduce the fort of Talaj. Accordingly he marched in person with his soldiers, who succeeded in scaling the wall of the fort, their antagonists the Kols, however met them bravely, and severe fighting continued for some time during which there was much bloodshed, and the Divan himself was wounded in the leg by a musket ball but fortune favoured his party, their opponents were unable longer to resist, and were compelled to pay a large nazaranah. In course of time the fort came into the hands of the English who gave it to Nawab Nur al din the governor of Khambhat who in his turn sold it to Raval Vakhat Sing ruler of Bhavnagar, for 80 000 rupees. The Divan Sahib then returned to Junagadh, but, in spite of the station he had attained, he did not desire to be addressed by the title of Divan, on this occasion however, on the day of his bathing on recovery he was presented with the presents bestowed on a Divan viz a palanquin a big drum sword dagger with golden hilt chobdar, torches, and the other insignia.

#### CONQUEST OF FOUR FORTS OF MINGROL

As Sheikh Miran of Mingrol excited a rebellion and would not submit the victorious standards of the Divan proceeded against him in Samvat 1827, and the forts of Sil, Divasi,

Mahiûri, and Bagasrâ were forcibly taken from him. In the battle which was fought under the fort of Sil the horse ridden by the Divânji received no less than eleven wounds; but he himself, by the hand of the true Preserver, was kept from all harm. After chastising the Thânahdârs, the Divânji besieged Mângrol, but when the firing of his cannon began to take effect, Sheklî Miyân lost heart, and de-patched Jibhâi, the paternal uncle of the Divânji Sâheb, to intercede for him; thus he obtained pardon after surrendering the moiety of his parganah [to the Navâb]. During the same year that mine of virtues K u v a r j i,—mercy be upon him,—the father of the Divânji Sâheb Âmarji, after becoming a Sanyâsi (or Brâhmaṇ ascetic) became an inmate of Paradise.

#### LIBERATION OF THE MUTASADIS OF KACHH BHUJ.

The Râo Sâheb Goḍji had surrendered his Mutasadis (darbâr officials) as securities to the custody of the Arab and other Jamâdârs, whose salaries he was unable to pay; but, as the delay was long, the Arabs, after exposing them to innumerable calamities, brought them to the district of Hâlâr. Their Jamâdâr, who was an honourable man, was so greatly distressed at their insubordination that he put on his coat of mail and threw himself into the river Aji. When the Divânji Sâheb, who was at that time collecting *peshkash* (tribute) in this zillah heard of it, he, for the sake of the honour of the Râo Sâheb, paid

the debt, and released the Mutasaddi. In return for this handsome act the Rao Sahib for some time used to send the Divangi Sahib all sort of presents and gifts.

#### PUNISHMENT OF THE VAGHARS AND WALIAS

Crowds of Vaghars were in the frequent habit of attacking the troops of the Srinant Peshva, of the Giekhid, and of the Jim, of spiking the cannon with iron nails and of plundering the regions of Hallar, Jhalirid (and Kachh), accordingly the Divangi reduced them to obedience after some fighting and caused them to pay a fine.

#### PUNISHMENT OF THE BARRIS AND OF THE LAL QISBAITIS

The Barris who subsist on impure food were sallying forth from the shelter of their thorn bushes and hells to commit depredations in the villages of Vagher, Kathirid and Walik. The army was sent against them, they stood the first shock, but

*Distich* — In antelope which with a lion  
plies

Will soon the earth touch with its feet  
They were soon ground to powder by the hoofs  
of the steeds of the victorious army, and compelled  
to flee from their deeds of rapine, and obliged to  
store the plunder they had taken and they  
moreover agreed to pay a yearly tribute. When  
the troops marched back, they passed through

the town of Unâ, and the Qasbâtis of the place, confiding in the strength of their foot and the bravery of their men, attacked the artillery train, and Poi, the nephew of the author, who was in charge thereof, honourably sacrificed his life to preserve the train; and after hard fighting the people consented to pay a fine, and, as a security for the disbursement of it, the Divânji Sâheb carried off the son of Qasbâtî Shekh Tâhir to Junâgaḍh.

#### KUMBHÂJI ATTACKS THE DIVÂNJI SÂHEB.

Jâḍejâ Kumbhâji of Gondal trusted much in his wealth and his Râjputs, and entertained for some time evil designs against Junâgaḍh. Accordingly when the Divânji Sâheb had left the troops to guard the frontiers and had himself returned to Junâgaḍh, Kumbhâji called the Marâṭhâ army of the Gâekvâḍ to his aid, and also privately consulted the Navâb Sâheb of Junâgaḍh, who entertained at that time a little spite against the authority of the Divânji, the breaking down of which, he conceived, would increase his own; wherefore he considered this a good opportunity, and connived with Kumbhâji, who was now encamped at Mâlâshamḍi, a village four miles from Junâgaḍh, and was only waiting for any encouragement (from the Navâb) as an excuse for ruining the Divân, attacked the army, which fled; but Jamadîr Salmin, not being able to mount a horse, was captured by the Marâṭhâs, who, however, released him without

injury When the fugitives arrived in Junâgadh the Navâb Sîheb loaded them with reproches, but the Divânji Sîheb marched with an army numerous as locusts, and pitched his camp opposite to that of the confederates Kumbhâji now repented, separated from Bîmanoji, who was the instigator of this evil action, and agreed to pay a fine and to restore all the plunder he had taken When peace was restored, the Divânji Sîheb, on his return besieged the fort of Chatrâlah, and Bamanoji, its proprietor, after paying a large fine in cash and in kind, again took the ring of obedience to Junâgadh into his ear.

**IMPRISONMENT OF THE DIVÂNJI SÎHEB WITH  
HIS BROTHERS, AND MURDER OF JAMÂDÎR  
SÂLMIN THE ARAB.**

Certain conspirators, such as Blum Khojah the vegetable seller, Gulibrâi Mehtâ, Khushâl Râi, Magatrim Bhâgat, Jagjivan Kikari, and other Nagars, caused the Divânji Sîheb Amarsi, with his brothers Dulâji and Govindji, to be cast into prison The Navâb Sîheb Mahâbat Khân, owing to the statements of those calumniators, was displeased, nevertheless he secretly honoured the prisoners by his visits and consoled them On the fourth day of Phûlgun in Samvat 1829 the three persons just mentioned were imprisoned, and on the same day Sâlmîn the Jamâdîr, their adherent, was summoned to the



Rang Mahâl (court), under the pretence that as Sheik Miyân of Mângrol had taken possession of the fort of N a v î, in the parganah of Porbandar, and was plundering the parganahs Chorvâd and Kesoji, his services were required to repel these attacks. When he entered the door, slaves jumped from an ambush and slew him, but his follower Sayyid 'Ali Châvush was quick enough to save his own life by striking out right and left at the slaves of the Sarkâr, and escaped. This same Châvush rose in course of time at Baroda to the dignity of a "sitter on an elephant," but was at last trampled to death by being tied to the feet of one. The Divânji Sâheb was set at liberty on the 7th of Śrâvṇa Vad, after a captivity of five months and three days, on the condition of paying a *nazarânah* of 40,000 Jâmi *koḍîs*, and until the payment thereof his eldest son, Raghunâthji, then ten years old, remained as a hostage; the Divânji himself, however, with his family, relatives, and followers, departed to the town of Jetpur.

#### THE NAVÂB SÂHEB MARCHES AGAINST MÂNGROL, AND RECALLS THE DIVÂNJI SÂHEB.

As Sheik Miyân was ravaging the country with a numerous army, and carrying off men and beasts, the Navâb Sâheb Mahâbat Khân marched against him, but, being unable to cope with his foe, he encamped at a distance of seven kos from the town and spent his time in recon-

nothing. He kept the Divān Raghunāthji at his court, and entrusted his education to Bibi Sardar Bikhṭa (his favourite wife), the daughter of Kumah al d n Khān, who treated the boy like a mother, and who likewise accompanied the Natāb. In course of time Sheikh Mirvān became so bold that he not only stole horses and camels, but also harassed the army itself, so that no one dared to go out of the camp, and the Natāb, being thus greatly pressed, called Bhum Khojā and the other calumniators into his presence and addressed them as follows — ‘The Divān Amarji, the like of whom no potentate ever had in his service, and who augmented the honour of the Darbar of Junagadh, was by you removed from office without any fault of his own, and is at present living at Jctpur. He has received invitations from Kumbhiji of Gondal, from Raval Vakhtsinghji of Bhavnagar, from Kāthi Bhokā and Kāthiād of Jetpur, from Rīnā Sultānji of Porbandar, from Meroji of Rajpurī, from Likhiji of Rajkot, from Hothji of Kotr, from Jam Jāji of Navrangar, from Bhurji Jhālī of Winkner, from Wāghji of Morbi, from Seshiji of Siach, from Raj Gaysinghji of Dhrangdhari, from Jhālī Harbhamji of Lumbdi, from Jāsi Koli of Mahusā, from Sheikh Mirvān of Mangrol, from Ruzidāh Singhji of Chorvad, from Digboji Ruzidāh of Keroj, from Mukhtār Khān and Ādil Khān of Bantwa, from Muzaffar Khān Bāli and Lathvāh Khān of Ranpur, from Sheikh Tabir of Unī, from Sayyid

Latif of Delvâdâ, from the Faranghi Lewis Jhujhu of Divbandar, from Sidi Yaqub of Muzaffarâbâd, from Râo Sâheb Godji of Bhuj, from Lalubhâi of Bharuch, from the Navâb of Bandar Surat, and from Momin Khân of Khambhât, all of whom have sent him letters upon letters, presents in money, and kind messages with many compliments, and though he has no need of me, yet without him the state of Junâgaḍh is daily getting worse; if, therefore, you love your lives, you must obey the Divânji Sâheb and immediately recall him." Having obtained the orders of the Navâb Sâheb, those ill-natured men feigned repentance for what they had done, and gladly went to Jetpur, where they fell down at the blessed feet of the Divân Sâheb.

On the same occasion it happened that agents of the Râo Sâheb Godji had arrived with rich dresses of honour and splendid gifts and an invitation to the Divânji Sâheb to become the Divân of Kachh; they had been there for several days, but he gave them leave to depart, and thought proper to remember his old service and his duty of assisting the Navâb in this emergency. Accordingly he immediately joined the Navâb Sâheb, who restored to him the Divân Raghunâthji hitherto kept as a hostage, with a handsome present, and assigned to him the revenues of two villages for his private expenses. As soon as Sheikh Miyân heard of the arrival of the Divânji Sâheb, in spite of his bravery his heart failed him

and he made his appearance with hands bound returned the property he had taken, paid a fine, and again became a vassal of Junâgadh

### CONQUEST OF SUTRĀPĀDĪ

When the army departed from Mîngrol, the rayats of the pargnah of Pâtan complained that Chând Pîtani, the Zamundar of Sutrâpâdî, had reduced them to the last extremity of destitution. After hearing this complaint, the world conquering banners of the Divânî Sâheb were unfurled, he besieged the fort, and the gunners kept up continual firing during a month, whereupon Chand came out with a grieved heart and a yellow face, suing for pardon, and having obtained a guarantee of his life and honour from the Divânî Sâheb, surrendered the fort to Mehta Gangârim Lâlîbhâi, son of the Divânî's aunt.

Chând Pîtani had a virgin daughter, handsome like the brilliant moon, and as the Navâb Sâheb heard of her beauty, he dropped the reins of patience from his hands and desired to procure an interview with her, but as Chand refused to comply, he sent some persons to bring her by force. But the Divânî Sâheb kept his word, by which the honour and life of Chand were guaranteed, and accordingly he and his beautiful daughter were allowed to depart to Gorakhmadi, which is a sacred place of the Jogis

### CONQUEST OF THE FORT OF POSTRĀ

Merâmm Khânîs, the Kârbhân of the Jâm Sâheb Jeshî, was greatly distressed by the

depredations of Wâghar's of Okhâmandal, accordingly he invited the Divânji Sâheb in Samvat 1830 to reduce the fort of Positrâ. The noble-minded Divânji Sâheb, who was constantly on the outlook for similar events, arrived in a short time in Okhâ and engaged in the siege of Positrâ, a fort never conquered by any one, but taken by the good fortune of the Divânji Sâheb in a single assault after exploding a gunpowder mine, and then mounting the breach. An amount of plunder considerable beyond all expectation was found, which those pirates had collected in the ports of the Dakhan, of Arabia, the Soahili coast, Maskât, Abyssinia, Sindh, and the Farang (Portuguese) settlements. On that occasion the doleful news arrived of the demise of the Navâb Sâheb Mahâbat Khân on the 14th Kartak Vad in Samvat 1831 [A. H. 1177]. The duration of his reign was 16 years 2 months and 2 days.

NAVAB SÂHEB HÂMED KHAN, SON OF  
MAHÂBAT KHÂN BAHÂDUR BÂBI.

After receiving this terrible news the Divânji Sâheb immediately left Okhâ, marched quickly to Junâgaḍh, and placed the Sâhib Zâdah of exalted fortune Hamid Khân, who was born of Sujân Kuivar, upon the *masnad* of his father, and started the army to collect the *jamûbandi*. In that year also the *peshkash* (tribute) for Jhâlârâḍ was for the first time fixed. Whilst the army was at a distance, collecting *peshkash*, Bâbis Adil Khân and Mukhtâr Khân, the Jâgirdârs

of Bîn'wâ, formed an alliance with the Nâgons and other Kasbûts of the town of Vanthâl, and without difficulty took that fort. When this disastrous news reached the Divânî Sahib, he quickly marched to Vanthâl and beleaguered the fort on all sides. Most of the instigators of this rebellion now tried to divert the Bâi Sîhibah Sujînbi from the path of her duty, and to bias her towards Mukhtâr Khân and Âdil Khân, and at this time, Âburû Mahipîtrio, the Subah of A'hmadaâbad, happened to bring an army into the country to collect *peshkash*, and the malcontents bought his aid, but, owing to their fear of the Divânî Sahib, they were unable to effect anything, and he kept up the siege and skirmished with the troops who approached his army. And when the Dâkharis perceived that they were unable to effect anything, they made peace with the Divânî and presented him with a dress of honour, and abstained from fighting, and entrusted to him the collection of the rest of their *jamâband* and returned. After getting rid of this interference the Divânî Sahib pressed the fort more closely, so that Mukhtâr Khân sued for mercy, and was allowed to depart to Bîn'wâ and the fort was occupied by the servants of the Navâb of Junagadh.

#### VICTORY OVER THE SUBORDINATES OF THE PESHVÂ AND GIERVÂD

Amrat Rao and Tholun, Subhâdars of the Peshvâ and the Giervâd, arrived together whilst

the army of the Divânji Sâheb was in the P a n c h â l district. These troops advanced with the intention of fighting under their valiant officers. The Divânji Sâheb, as then seemed best to him, and remembering his position as a Zâmindâr, suffered them to be without molestation, but both the antagonistic armies were close to each other at J e t p u r, and the warriors were anxious to fight. Accordingly at dawn, when the sovereign of day drew forth the scimitar of light from the scabbard of darkness, the command to attack was sounded on both sides by beating drums and blowing clarions noisy enough to cause an earthquake. The Dakhanis rushed forth with great ardour in large masses, carrying swords, guns, and lances, compelling the Divânji, who put his trust in the Lord of Girnâr, to defend himself with his infantry and cavalry and to open fire with his artillery. At last the fight became general, and in it a trooper wearing a coat of mail inflicted a blow with his sword on the shoulder of the Divânji Sâheb, which would have killed him had it not been rendered harmless by the armour he wore, and, turning swiftly round, at one spear-thrust he slew the trooper. The enemy left their dead on the battle-field and carried off their wounded; and, the Divânji Sâheb being victorious, the Marâthâs began the second day to treat for peace, and a meeting having been held, through the mediation of Jâdejà Kumbhoji and Wâlâ Kânthar, peace was finally concluded, with

many compliments on both sides, when, however, Amrât Râo arrived in Ahmadabad, he was treacherously killed in the bazar by an Arab

### MARCH TO PĪLAṂSWĪ, IN THE COUNTRY OF VĀGAD

At the request of Vāghjī Rājā of Morbi, the Divānjī marched to V ā g a d, but some of his men died for want of water whilst crossing the Salt Ran, but the fort of P ā l a n s w ī and the town of Keriānagar were taken after considerable trouble, and countless booty fell into the Divīnjī's hands, and he returned to Junāgadh after receiving a large sum of money sent by the Rāo Sāheb of Kachh to avert further misfortunes

As the Jām Sīheb Jasījī was besieging the fort of Bethālī, in the parganah of P o r b a n d a r, Rīnā Sultānjī sued for assistance, as narrated in the account of that parganah, and it was granted. Peace was concluded, on condition that the fort of Bethālī should be demolished. On this occasion an attempt was made by Merīman Khawīs secretly to poison the Divānjī Sīheb at an entertainment to which he was invited. But, as he was destined to live, he excused himself from accepting the invitation, on the pretext that Dastūr Khushīk u had died at Junāgadh, and he ordered his army to march in that direction. Jivājī Sīmry, Subah of the Gukrīd, had come to collect the *peṭhāsh* (tribute) of Kuthuvīd, and, having stationed his army at Amreli,





sued for pardon which the Divan Sahib was thus obliged to grant

At the close of Samvat 1834 the Rao Sahib Fatehsing Gahvi d. who reigned at Baroda and who had heard of the expulsion of Jivaji Samruy from the fort of Amreli entered Sorath with a large army when he arrived at Jetpur and encamped there he heard how well the Divan Sahib stood with his army how liberal and how brave he was and he saw that it would be a difficult matter to subdue him accordingly through the mediation of some of the Zamindars he overlooked his injury and presented the Divanji Sahib with a dress of honour and also bestowed on him the tribute which was in arrears and returned In Samvat 1835 the Gahvi d. went again on *mull/giri* expedition to Kathiawad though it had been his intention to avenge the disaster of Jivaji Samruy and to boast of his success but his object was not accomplished

By the advice and boldness of Premji Lohani his kumhar the Rana Sultani had employed all the Arabs he could enlist in his service on a higher monthly salary, and had thus become the source of disturbances Accordingly the army was got ready to punish him and when Premji saw his inability to resist in the field he began to tremble like a willow leaf and sent tribute in excess of the usual amount as well as all the booty he had taken and in addition to this costly presents obtained from the cargo of a ship sent by



abandoning him, he sent out Motibhau with valuable presents, and thus escaped from the whirlpool of destruction. Meru Khavari although he had arrived with an army at Kandoraâ to aid Jiv Seth had not the courage to do so and halted there without engaging. Shekh Tahir had formerly killed the half brother of the Divan Siheb Raghunathji by name Pipi who was in charge of the artillery. To avenge this murder the Divanji marched against him in Simrat 1839, and obtained the place without fighting, and bestowed on him one or two villages in indm Gangadris, half brother of the Divanji, and who formerly was Tharidhar of Delvadi, owing to disputes with Sayyid Latif and others came to Una and thence attacked Delvadi, but was killed by a musket ball in the last mentioned place, after that, Tuljaram the Divanji's own brother, was slain in a fight, and in his place Parbhushankar Nanibhau a Bansvadi Nigari, who was a good soldier and a brave man, was made Tharidhar of Una and Delvadi, and after great trouble he succeeded in subjugating the Babris and the Habsli of Murassabad and the Portuguese of Diiv fired him greatly.

On this joyful season of the Huli the Divanji Siheb was desirous that the young Navab Hâmid Khân should preside over the festivities accordingly within the camp many tents were pitched and a spacious *sharutâh* was erected, adorned with garlands in which he was



arrived in his tent, he addressed them in so overbearing a manner that they could scarcely endure it, and replied in their turn that he was wrong in placing too much confidence in the multitude of his troops, and to consider the Divânî Sahib as a weak man, but rather to liken him unto a valiant lion who can put to flight a flock of goats, or a hungry wolf who would disperse them like a herd of antelopes. At these words Merâman became afraid and in the dead of night, when both these Vakils were fast asleep, he crossed the river with all his troops. As soon as the Divânî Sahib was apprised of this, he beat the drum to pursue the enemy whom he overtook in the plain of Panchpipli, where Meru had drawn up his army in battle array, and surrounded his camp with large and small artillery. When the two armies encountered each other, the cannonade began immediately.

*Ferocious —*

Troops numerous were here assembled all,  
 No one had ever seen the like before—  
 Combatants more than locusts or large ants,  
 All wielding dicks and fiery scimitars,  
 And furious like to raging elephants,  
 With pommards, spears, and arrows in their hands  
 The rush of troops so blocked the roads  
 That earth's surface seemed too small for them  
 The din of war arose from all the troops,  
 Black smoke confused the earth and sky in one  
 The yell produced anxiety of heart,  
 They chased the sweat from heads, and hues from  
 cheeks



Meru, the commander in chief of Hîllîr, fled with all the troops, which would have found no resting place, had not the mantle of night screened them, and the Divânî Siheb with much joy took possession of the enemy's camp, beating the *shâddiânîk* drum of delight, and was applauded by everybody.

Merîmân Khawîs, being thus foiled by this ill luck, called to his aid the army of Sena Khîs Khel Shîmsher Bahâdur Mîniyî Gaikvâd and the Divânî Siheb, wishing to remain on good terms with the latter, returned to Junâgadh and encamped near the town. The Zamindars and the army of the Gaikvâd dared not follow him, but beleaguered Derrâ, which has four towers, and by cannonading it on all sides they demolished it after a week's siege, but the garrison, under Fakhirchand Purbiah, Bâkhar, an Arab Jamâdar and Abherim the Nîgar, were allowed to depart with their arms and ammunition, and after this affair the army of the Gaikvâd returned to Baroda. Hereupon the Divânî Siheb proceeded with his victorious army to punish the Zamindars for their rebellious spirit and invaded the country of the Rînî Sultânî, with whom Merîmân Khawîs had made an alliance, but, time server as he was, he broke it and supplicated the Divânî Siheb to pardon his transgression.

Accordingly he joined the army and after devastating the country of the Rînî the Divânî Siheb left a detachment to besiege the fort of





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Accordingly he joined the army, and after devastating the country of the Rīnī the Divānī Sīheb left a detachment to besiege the fort of

Khīrasrâ, and proceeded with the army to collect the jamâbandī (revenue) from the Khambhât, Dhandhukâ, and Limbdī frontier. The Rânâ, who was now helpless, agreed to pay a fine and heavy tribute, and to repair the fort of Devrâ, whereon he again obtained peace. During this year the parganah of Dâthâ came into the possession of the government of Junâgaḍh.

*Verse :—*

The night is dark, the storm so terrible,  
What know the happy people on the shore ?

#### MURDER OF THE DIVÂN SÂHEB AMARJI.

The Navâb Sâheb Hâmed Khân left the army, which was on a *mulukgiri* expedition, in Samvat 1840 [A.D. 1784], on pretence of sickness, and made a night's halt at Gondal on his journey; on this occasion Kumbhâji, who was always apprehensive that the Divân Sâheb might retake Dhorâji and Upletâ, spoke as follows to the Navâb :—" I will give you three lākhs of Jami kōḍīs if you will get rid of your Divân, who is an ambitious man and carries on the affairs of your state with a high hand, and if you effect this you will acquire independence and freedom from control, as well as full authority in your government." When the Navâb Sâheb entered Junâgaḍh he set about the execution of his plan, by alluring with abundant gifts and promises of high offices Manohardâs, son of Trikamdâs, a Nâgar of the Vaishṇava sect who was

in the confidence of the Divân Sâheb, and Mehta Khân and Jubah Khân Gujrâti and Jivan Khân Afghân, all of whom were companions and guards of the Navâb, to aid him in the execution thereof. Accordingly, when the Divân Sâheb had returned from the collection of the *peshkash* [tribute] to Junâgadh during the Huli festival and Bibi Sardâr Bakhta, widow of the deceased Navâb Mahîrât Khân, invited him to the palace on the pretence of showing him the *trousseau* she had prepared for the marriage of Bibi Kamâl Bakhta, daughter of Ghîzî al dîn Khân to the Navâb Humîd Khân, and which consisted of garments, jewellery, with gold and silver ornaments, &c. they there put him to death. They who committed the deed acquired thereby eternal infamy. The murder was committed on the 11th Rabi II A H 1198 (March 6th, A D 1784). On this occasion the author and Divân Dulabbî, with Desû Simaldî, and Rudraj the Gomastah, were thrown into prison, in spite of the aid of the Arab Jamadârs Sheikh Muhammad Zubudî, and Masud, and Sîleh Abdullî, and Hîdî, and the Sindhi Jamadârs Sharfud dîn and Malhîr, and other Gujarâtis and Afghâns, but it availed nothing.

At this time the army of the Gaikvîd Morâr Rîo Senî Khîs Khel Shamsheer Bahâdur was camped in the zillah of Gohelî ul, levying tribute. Rupaji Sindhar, who was a cousin of Mâdhavji Sindhar, the intimate friend of the murdered

Divân Sâheb, accompanied the Gaikvâd army. On hearing the melancholy news, he advanced by forced marches and encamped in the plain of Dhandusar, at a distance of four *kos* from Junâgadh, where he pitched his victorious tents. Thence he demanded from the Navâb Sâheb satisfaction for this wanton murder, and enjoined him to release the men whom he had imprisoned, as the Arabs had confined the Navâb to the Rang Mahâl until he should give proper securities; he therefore, perceiving the altered circumstances of the time, released the prisoners after one month.

Râval Vakhatsingh, observing his opportunity, expelled the thânah of Junâgadh which had been recently placed at the port of Mâh u w â, and gradually acquired possession of L o l i â n â, P â t n â, S a l d i, and other places. The Navâb Sâheb, when he saw there was no other remedy, invested Raghunâthji, the excellent son of the late Divânji Sâheb Amarji, with the garb of minister. The date of this event has been found by Pânti Miân Chisti as follows :—

*Verses :—*

“When Raghunâthji received the robe of the ministry

Venus came dancing with joy at the sight,  
And a joyful voice issued from the sky

‘The good fortune which has departed has  
again returned.’”\*

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\* The numerical values of the letters amount to.....the year A. H. in which the event happened.

And the demands of the late Divânî Sâheb, which amounted to sixty lakhs of *Jâmi kodis*, were thus settled in the presence of the Gâekvâd, the ruler of the age

The parganahs of Unâ, of Delvâdâ, of Mângrol, of Sil, and of Divâsî were mortgaged until the liquidation of the debt with interest was effected. This was arranged in Samvat 1840. The second agreement was that the four villages of Halyâd, Bhensîn, Antîrol, and Akhodar, bestowed as a reward for the conquest of the forts of Verâval and Kutînâ, should be considered as a ransom for the murder of the Divân Sâheb, and his children should also receive five villages from the parganahs of Mângrol and Sutripîdî respectively. To this agreement Sayyid Ghulâm Mûlî al din and Sayyid Ahmad Qidârî, with the Arab and Sindhi Jamadîrs Huy'it Khân Baluch and Harî Sing Qasbîrî, stood security. As, however, the army of the Gâekvâd would not move without the consent of the sons of the murdered Divân, the Divân Dalabhyî despatched the author to that chief of exalted fortune Morîr Râo Gâekvâd to plead for the pardon of the Navâb Sâheb. When the author arrived at the tents, the Gâekvâd himself, with Rîjî Nârîyan Râo Pîndre, Jiv'yî Sâmrâj, Ropâjî Sindhiâ, and the Nîmbâlkâr, the Sardîrs of Bîrodî and the Deshmukhs, and Jamadîr Hamûd, and the Yemânî Amîrs Obayd, Qîsâm, Hîrâ, &c came to condole with him one by one, and each noble presented him with two

shawls and an embroidered scarf and turban. In all they amounted to about a hundred. The Râo Sâheb advanced a hundred paces from his private tent and presented me with a palanquin and with the turban from his own blessed head, and directed that I should be appointed his Divân, and Superintendent of a *pûgah* of 1500 horsemen according to the rules of Pândre; and the annual pay of all these men amounted to six lākhs and forty thousand rupees, and to defray this he assigned the revenues of the parganahs M a h u d h a, A m r e l i, D â m n a g a r and K o d i n â r, but, as I was brought up in this country, and had my relatives here, I could not accept of this bounty.

Finally the fort of K u t i â n â was given to the Divân Govindji, and U n â and the M â n g r o l parganah to the Divân Dulabhji, V e r â v a l to the Divân Raghunâthji, and S u t r â p â d â to Sâmalji Mânkaḍ, the maternal uncle of the author. In spite of his favours the Srimant Gaikvâḍ made a demand for these parganahs, but Divân Dulabhji, being faithful to his salt, refused to consent.

When the army of the Gaikvâḍ had marched away, Sayyid Sâlim, Abdu'llah bin Hamid, Omar bin Hamid, Ahmed Umar, Sheikh Muhammad Zubeid, and other Arabs kept the Navâb Sâheb Hâmed Khân for four months confined to his tents near the Vanthali Gate, to enforce payment of their arrears of salary. The Navâb, however, who was as cunning as Lokmân, sent for a covered

carriage from the darbar, and spread a rumour that his mother, the Bibî Sihebah Sardar Bakht, whom he had not seen for several months, was coming to pay him a visit, the simple Arabs kept their guard without the tents, whilst the Navîb Siheb made his servant Rahmat Khân lie down on his bed and represent him, whilst he left in the carriage in the assumed garb of a woman. As soon as he entered the Rang Mahal, he began to fire muskets and cannon upon the Arabs, when the Arabs saw that their scheme had failed, they took refuge in the Uparkot, thus, however, he also attacked, and after some more fighting peace was concluded on the condition that the Arabs should receive one half of the wages due to them. The Divân Dulabhy and others, being tired of the perpetual fightings, emigrated to Jetpur with their families.

#### THE FORT OF VERVAL IS TAKEN FROM THE DIVÂN RAGHUNATHJI BY TREACHERY

Since Samvat 1836, the fort of Verval had belonged to the Divân Raghunathji but three confidential leaders of *subandis*, namely, the Jama dars Rabyî, Rakhyath, and Nebhor, and Tij Muhammad Qamar, were decoyed by the Navîb to his own side from motives of gain, and they, forgetting the obligations under which they were to the Divân Sahib Raghunathji, expelled him from the fort, accordingly he went by the way of Gorakhmadi first to Jetpur, and then after a lapse of several months to Junigadh, during



which interval Tâpidâs Vaishṇava and Manohar-dâs Jikâr, like reptiles of the earth, endeavoured to carry on the office of Divân, but were not tolerated longer than a week.

### THE NAVÂB SÂHEB INSTIGATES THE ARABS AGAINST THE DIVÂNJÎ.

In this year there happened to be a partial famine ; and Ibrâhim Khân, with Hânsoji and Atâji and Khânji, having obtained a favourable opportunity, expelled Sâmalji (Mânkaḍ) from Sutrâpâḍâ, and took possession of the fort ; accordingly the Divân Dulabhji sent Parbhâshan-  
kar Faujdâr from Unâ with troops to besiege it, whereupon the garrison, being helpless, accepted the author as their governor. The Divân Dulabhji had gone on a progress through the country, and leaving Junâgaḍh had reached Unâ when the Navâb Sâheb issued orders to have him killed, but was unsuccessful. Afterwards the Navâb instigated the Arab Jamadârs in Junâgaḍh who were in the employ of the Divân to abandon him ; and Divân Govindji, with the Jamadâr Shekh Muhammad Zubeidi, Sâleh A'bdullah, and other Arabs, was besieged in the Uparkôt, but after some fighting an arrangement was made that the moiety of their wages should be paid to them. Then the Divân Govindji went to Jetpur ; and the Divân Dulabhji, who was at Unâ, was joined by the Divân Ranchodji from Sutrâpâḍâ, whence he had been expelled by Ibrâhim Khân Hânsoji Paṭhân and others who were in expectation of

such work. The Nizam Sahib having added a  
 servant Sheikh Mahmud Vazir to company with  
 and he took up a position at Gaj Pura and  
 happened that Mehta Parbha Sahib—Bhar-  
 vada Mahar who had been a confidential agent  
 of Divan Dulabji, and had been employed by  
 him for years and who had been the Thakur of  
 Uda and Kothwar, and who had ruled the  
 whole of Babrudd and Kathwar by his power  
 and whom the Governor of Muzaffarabad,  
 (Jafarabad) as well as the Portuguese of Di-  
 scussed—swerved from his loyalty in consequence  
 of the events of the times, and in the month of  
 Jamadri of the Sirohi, namely, Rarah (Rah)  
 and Punah and Jeth and Rahun, and Arud Ah,  
 to expel Dulabji which they did at the begin-  
 ning of the rainy season. He now went to Devala,  
 where also he was not allowed to remain, but the  
 people there kept his son Moraji as the nomi-  
 nal Sardar. The said Divan then stayed for a  
 month at Dhoraji, where he paid off the troops  
 who had been in his service and went to Jetpur  
 and was hospitably entertained all the time by  
 Jadhva Kumbhaji.

GUL KHAN IS SLAIN. MARRIAGE OF THE  
 BIRI SAHEBAN KAMIL BAKHTA, AND EVENT  
 OF YEAR 1842

The Sardar Jamadar kept forcible possession  
 of the fort of Vanthah to enforce payment of  
 their arrears whilst Jamadars Karam Singh and  
 Othman and others had established their lives

firmly in the Rañg Mahâl at Junâgadh ; but the Navâb Sâheb, who in deceit and artifice excelled Kalilah and Dimnah, induced the Arabs to slay the Jamadâr Gul Khân in the middle of the bâzâr during the celebration of the Îd, and to expel the other Jamadârs from the city by force. These men, however, took refuge in Vanthali, whither the Navâb himself went to oust them, and called to his assistance also Premji Lohânâ from Porbandar, but after his arrival they could not agree, and he was obliged to return in disgrace. Now, since no one could carry on the work of Divân or subjugate the Sindhis, the Navâb found himself forced to go to Jetpur, where he remained fifteen days, and after a thousand supplications invested the Divân Raghunâthji with the official dress of Divân, and finally brought him to Junâgadh ; during the same year he contracted a marriage with the daughter of Navâb Ghâzîal-din Khân, the Jâgirdâr of Sami, and Munjpur ; the lady's name was Kamâl Bakhtâ, and the wedding was celebrated in the town of Morbi, on which occasion the Divân Sâheb Raghunâthji and Dulabhji gave large sums to Chârans and singers.

#### CONQUEST OF THE FORT OF SUTRÂPÂDÂ.

After Ibrâhim and Hânsoji Pattani had expelled the author, they took possession of the whole parganah of Sutrâpâdâ ; the Diyânji therefore gave orders to Parbhâshankar to come from Unâ and chastise them ; and he issuing from

Unâ punished them and expelled them from the fort after a month's siege, and the author was installed there as Mutasaddi, and held the office for eight years.

Meanwhile the Navâb Sâheb carried on the government of Junâghadh in a wavering manner, various factions intrigued against each other, and the Divân Sâheb Raghunâthji again resigned his office, but as the Navâb Sâheb was unable alone to conduct affairs, he found himself under the necessity for six months of paying visits to the house of Raghunâthji to consult him, and finally he again persuaded him, whether he would or not, to accept the office of Divân.

Jadejî Kumbhîji, who was a shrewd man, at the time when a disagreement had taken place between the master and the servant, obtained a deed writing over permanently the *jamâ* of Gondal and of Jetalsr, Meli, Majethi, Lath, Bhimori, and the parganah of Sarsî Châmpardâ, on account of the three lakhs of Jâmis which he had advanced in Samvat 1840.

### CONQUEST OF KESOR

The Rûzidâh Dagoji, the Zamindâr of Kesor, kept in his pay Arab Jamadârs and Masû'd, Omar Salomî and others, as well as Bayî Khîn the Makrani, and plundered the villages of Bântvî, accordingly Lâ-l Khîn and Mukhtâr Khîn implored the aid of the Divân Raghunâthji. Divân Dulabji, who considered himself as the

Nâib of the Divân Sâheb Raghunâthji, sent the author with a force and artillery to the theatre of war. The first place sacked and burnt by the enemy was Agatrâi; and at the instance of the injured people I started, and fought a severe battle in the plain of the locality just mentioned, in which the Jamadâr Omar Solonji was killed, and on our side Mukhtâr Khân was wounded by a dagger-thrust, but slightly, as he wore a coat of mail. The second battle, in which about one hundred and fifty men on both sides were wounded, was fought near the village of Mavânâ; it lasted long, as the Arabs, under the protection of date-trees, firmly held their ground.

In this fight a personal attendant of the Divân Ranchođji, with Jamadâr Jân Muḥammad and the Risâlâh of Omar, made great exertions, so that Dagoji agreed to pay a fine, as well as restore the plunder he had taken in the Bântvâ parganah. A few months afterwards he became so embarrassed on account of the pay he owed his troops, that in Samvat 1844 he sold the fort of Kesoĵ to the Divân Dulabhji for a lākḥ of Jâmi kodis.

DIVÂN RAGHUNÂTHJI TAKES THE FORTS OF  
CHORVÂD AND VERÂVAL, AND CHASTISES:  
RÂNÂ SULTÂNJI.

As Sanghji Râizâdah, Zamindâr of Chorvâd, had lost his life in the battle at Mâliâ, and his survivors were perplexed how to pay the troops,

they made over the fort of Chorvād to Rīnā Sultānī of Porbandar, who took possession of it, and at the same time roused a quarrel with Mīngrol, but the time blinded his eyes from seeing the future, and made his mind arrogant. Ibrahim Khan Pattani and other rebels from the Junāgadh government had joined him and he had enlisted them in his service, and he took possession of the fort of Verival by means of scaling ladders during the night of the 13th Bhādarvī in Samvat 1844. Diler Khān and Thanādhār Ghulāmī, the servants of the Navāb Sāheb pulled off their shoes before they had even seen the water, and sued for quarter without having offered any resistance, and issued forth, however, Ghulāmī was killed. On that occasion the author, who had been for four years employed as Mutaʿaddī of Sutripīṭh, as soon as he heard what had taken place, marched at once to the fort, but before I arrived the cowardly Diler Khān had surrendered the fort. When this news reached Junāgadh, Dīvān Dulābhī, who considered news of this sort good tidings, exclaimed—

“Will dignity or gold avail a fool ?

A kick is all that he requires !”

Dīvān Raghunāthī and Govindī managed the army, whilst Dulābhī, who suffered much from dropsy, remained in Junāgadh and sent to them the war material they required, and took care that the Sībahīs were paid. Meanwhile the army besieged Chorvād and troops having assembled

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from all parts, Kumbhaji Jadeja was fortunate enough to serve there, and the gardens of Chorvâd were so devastated that cows and donkeys grazed on the celebrated\* pân leaves, whilst the people crawled under the shade of plantain trees.

Ibrahim Khân, who was the commander of the Rânâ's forces, one day led a sortie against the besiegers and was killed by a musket-ball, and finally on the day of Kârtak Sûd first, in Samvat 1845, the fort was assaulted on the side where it had been breached by the cannon on that occasion. The Navâb Sâheb and the Divân Sâheb Raghunâthji mounted the breach as a bridegroom goes to meet the bride, and thus entered the city, and after applying scaling ladders, sealed the walls. O'mars Khokher and several other brave warriors showed much gallantry. Another assaulting party was led by Sâmalji Mânkar, the maternal uncle of the Divân, which entered the fort after a few musketry discharges from their Arabs, and the garrison after a slight resistance pleading for quarter saved their lives, and the family and children of Mokâji Râizâdah, the Zamindâr of Chorvâd, by the intervention of Kumbhaji Jadeja, were allowed to depart honourably to Dhoraji; and from this date the government of the Râizâdah ceased to exist in Chorvâd.

After this victory the Navâb Sâheb marched with his victorious army to Verâval and laid siege to it. The Jamadars Rakhiah Karachhi

\* Chorvâd is celebrated for its pân leaves.

Malik Sultan Yibir Ben Mansur and Atiji and Dawudji Kunwar defended the fort with a large garrison provisioned from the sea by way of Porbandar, and placing cannon on boats they cannonaded the camp, and also made a sharp attack on the besieging batteries, but eventually were repulsed. In those times Budhanath, the abbot of Goraknadi, who was very liberal and hospitable, happened to die, and the Navib Sîheb Hamed Khân despatched the author with Sheikh Mahmûd and Parbhashankar to condole with the family. In the same year also Divân Dulabhji died suddenly of the dropsy on Mîgsar Wad 2nd, and although the Navib Sîheb and the army were much distressed at the news, the Divân Raghunâthji and Gorindji put their trust in the mercy of God, and continued the siege. At last on Posh Wad 6th they allured to their side Ali Khân Atiji and Hansoji, and the Pattani Jamadars, who from desire of their jîgirs and former service, turning from their allegiance joined the Navib, and the following arrangement was made, that at midnight they should open the wicket in the gate and admit the Navib's men. The Divân Sîheb Raghunâthji in person and Divân Gorindji, with the commanders of the forces Parbhashankar and Sîmrâji Mînkâr, with 200 Arabs, 100 Sindhis and the Jamadars Jî Jânkharî, Syad Sîhm, Syad Ali, and others, entered the fort on the west side, which was as it were the wing east of the Navib Sîheb's for

tune. Immediately on their making their attack, the garrison stood to their arms, and fought with such constancy and unspeakable gallantry that the angels in heaven were compelled to applaud their prowess. And now that the sword play ceased, they still fought with knives and daggers and blows and pushes, till their coats of mail were all rent, and the grainyard of existence was in many cases entirely burned up. In this affair Dâwudji, who was one of the cousins of Rânâ Sultânji, was slain by a musket-ball, and the garrison losing courage, fled under the cover of night. Most of them however died either of exhaustion after they had escaped and became a prey to vultures and crows, or were reduced to the most destitute condition by thieves and plunderers. In the morning, which is the time of the rising of the sun of fortune, they sent the good news to the Navâb Sâheb, who at once entered the city with great pomp and bestowed much praise on the Divân Sâheb.

After the conquest of Verâval the Navâb Sâheb proceeded with his army to collect *peshkash*, and then advancing by forced marches, replundered and ravaged the Rânâ's country, who being distressed to see his country thus harried, and alarmed also at the siege of the fort of Kandornâ by the Divân Govindji, who was the governor of Kutîânâ, sued for peace, and agreed to pay a *nazarânâh* and a fine, and on these terms peace was concluded in Sîmât 1816.

The Arab Jamādīrs Zobudī, Salih A'bdullah, Muḥammad Abu Bakr, Hāmed Mohsin and Hamed Nisr with Najr had in various emergencies stood security to the troops for the payment of their wages by the Naṭīb, who was at present also unable to pay their own salaries. They accordingly kept him in close confinement at the Rang-Mahāl, and prevented him getting either food or water, nor would they listen to the intercession of the Divān Raghunāthji. One day, however, the Naṭīb Fihab seeing his opportunity, took several of his guards into his counsel, and by a thousand artifices contrived to escape from his Arab guards. Like a flash of lightning he then collected the Khintis and Sindhis from the surrounding country, by whose aid he expelled the Arabs from the town with shame and ignominy, and in this fight Utamrīm Ghodādra Nāgar, who was a peshkār (agent) of mine, was slain. The Arab Jamādīrs who had possessed the fort of Chorvār for some little time now ravaged the country, and my maternal uncle Samājī encamped near Chorvār with some sipāhis to restrain their excesses. During this confusion [Divān] Govindji died, on the 10th of Mahāsud, in Samvat 1816.

In Samvat 1817 a great famine raged in the country, during which many persons of low caste became Musalmāns for the sake of bread, or emigrated, and Musalmāns became faithless. Grass became as precious as saffron, and grain was

extremely dear: nevertheless the rayats of the parganahs of Mûngrol, Verâval, and Pâtan, suffered during this heaven-sent calamity a great deal from the Arabs, but their depredations were put a stop to by the end of the year, and they surrendered the fort of Chorsâd, which was entrusted to the author, and I undertook myself to defray the pay of the soldiery. On this occasion Mehta Vîsanji Bin Vîsanji, a Nâgar, who was my maternal uncle, and Divân to the Jâm Jasâji, being on his way to Prabhâs and Prâchi, was present. The Divân Sâheb Raghunâthji having made an arrangement with his brother Morârji to divide the administration with him, took an army into the district to levy peshkash, of which however on account of the famine not much could be collected. Jamâdâr Hamîd Sindhi now arrived in the Haveli parganah of Junâgadh on behalf of the Gâekwâr to collect peshkash, and when tribute was refused he commenced to ravage the country and laid waste many villages of the district of Verâval. On his return march, when he was at a distance of four kos from Junâgadh, the Arabs and horsemen who were loyal turned to attack him, and he himself was killed by a musket-ball in the conflict. This happened in Samvat 1848.

In the Samvat year 1849, on the 5th of Mâgsar, the Navâb Sâheb, with his usual faithlessness, at the advice of 'Kaliân Wânio and Mâdhurâibin

Khushalramagar, imprisoned the Divân Raghunâthji, with Bhai Morari and their adherents Prabhashankar, Dayaji, and other Nâgars, in return for their excellent service in conquering the country, and their houses were also plundered and their treasure confiscated. When this misfortune befel the family of the Divân Sîheb Amarji, the author happened to be at Chorvad, and Antaji, the brother of Morari, was at Unâ, they both made strenuous efforts to effect the liberation of the prisoners, and attacked the Navab's men on several occasions, and under the protection of Shri Budhâ Bâvâ [the linga of Shiva in the possession of the Divân's family] in the year 1869 plundered the forts of Ghogha, Sarasiâ, Mâliâ, Kagwadar, and A'dri. On the 6th of Pôh Wal I plundered the village of Sher-gadh, inhabited by the Maivâs, and collected a great deal of booty. In the fight at Kodmâr, Bhai Antaji captured several of the Navab Sîheb's jamâdars and drove them from thence, but a sister of his army, and a woman named Madhary, the commander of the army, fell into a dry well and then perished by the loss of her life.

In the year 1870, the Navab's army was defeated by the British, and the Navab fled to the hills. The British then entered the country and plundered the forts of Ghogha, Sarasiâ, Mâliâ, Kagwadar, and A'dri. On the 6th of Pôh Wal I plundered the village of Sher-gadh, inhabited by the Maivâs, and collected a great deal of booty. In the fight at Kodmâr, Bhai Antaji captured several of the Navab Sîheb's jamâdars and drove them from thence, but a sister of his army, and a woman named Madhary, the commander of the army, fell into a dry well and then perished by the loss of her life.



Pâtana, held in behalf of Shekh Badar-ud-din by Kâzi Abd-ul Khâlik and Shekh Mâhmud. Now as we three brothers had been expelled from the country, we did not remain at Junâgadh in spite of the attention and courtesy of the Navâb Sâheb Hâmid Khân, nor would we accept the offers of Shekh Badar-ud-din to stay at Mângrol, nor those of Dâji of Dhorâji to stay there, but yielded to the sincere wish of Mehrâwan Khavâs, the minister of Jâm Sâheb Jasâji, who had sent Mehtâ Adâbbâi with one hundred sowârs, a kettle-drum, and banner as far as Chorvâd to meet me, and went to Nawânagar, where I was presented with the parganahs of Pardhari and Atkôt in jâgir. As I did not return quickly, the fort of Pâtan remained without a master, and the Pâtanis, who have an old grudge towards the family of Shâik Myân [Shekh Badar-ud-din] occupying it on behalf of the Navâb Sâheb, expelled my Thânadâr Kâzi Abd-ul Khâlik from thence.

Morârji, son of Divân Dulabhji, went to Bhâvnagar and obtained four villages in jâgir, and Mangalji, son of Divân Govindji, who was of tender age, had all his gold seized as a fine (by the Navâb); he remained for a short time in the service of Rânâ Sultânji and of the Jâm Sâheb Jasâji, with a pâga of horse. The Navâb now, whilst the office of Divân at Junâgadh was jointly held by Kalyân Seth and Madhurâi, son of Khushalrâi, exacted a fine of 10 lākhs of jâinis from the Somparâ and Nâgar Brâhmins.

In Samvat 1850 Rival Wakhtsingh began to harass the Kathis, who lived under the special protection of Junagadh. Accordingly an army was sent from thence to aid them. Rival Wakhtsingh attacked Chital, which is the residence and habitation of the Kathis, and the force sent in aid under Jamadar Abdullah and Chotamlal Nagar evacuated the place.

On their return from a mulukgiri expedition the Nairab Sahib and Kalim Seth happened to meet Mehraman Khawas at Kadiwal, on which occasion the Nairab Sahib said to the Divan Sahib Raghunathji with his own gracious mouth — 'I was wrong I was wrong. Forgive what has passed. I give you the Divanship' after that he placed the hand of the said Divan in that of Mehraman Khawas saying 'this is a pledge on my behalf'.

Madhurai, a Gujarathi Nagar, who gave vent to his high aspirations after the departure of the Divan Raghunathji, although he was a duffur-writer considered himself able to discharge the functions of a Divan, and actually did so conjointly with Kalim Seth, sharing equally in the profits. In a short time, however according to the proverb that ten Darieshes find room under one coverlet, but not two sovereigns in one kingdom, Kalim Seth and Madhurai quarrelled with each other. The former took refuge in the house of Saad Ghulam Mahiruddin and the latter abandoning all hopes of safety, departed at midnight.

under the protection of the Jamādārs Ahmed Qor, Sheikh Sayd, Nāsir Yamani, and Musa Muharir Arab, through a passage dug under the western wall, and arrived on foot with his family in Vantali, after suffering a thousand indignities. To punish him, the Navāb dispatched an invitation to the Divān Sāheb Razhunāthji, who sent the author from Nāgar with troops, whereon the Navāb Sāheb took his station beneath the fort, and Madhurāi, being alarmed, agreed to pay a ransom in cash and evacuated the fort. He went a few months afterwards from Gondal to Baroda with Bābāji Saheb, who had come to this country to collect the jamābandi, and in course of time his previous services were taken into consideration by the Navāb, who gave him the jāgir and office of daftari, and as he had no son, his son-in-law Keshavlāl received his appointment, which he still holds.

In Samvat 1851 Māhādāji Sindhia procured a vakil's appointment for Madhurāi by his influence to the Court of the Bādshāh of Delhi, and obtained through his efforts a sanad prohibiting the slaughter of cows throughout Hindustan. On that occasion he received also a dress of honour, a turban plume of pearls, a bracelet studded with diamonds, and a necklace of the same kind; earrings, anklets, and inkstand and pentray, a seal, shield, sword, Arab horse, an elephant and howda, two elephants with drums and banners, and a palanquin. In the year St. 1851 also,

Prince Bahâdur Khân Bahâdur Bâbi, of exalted fortune, was born, of his mother Rujkunwarbî on Jêth wad 12th, the date of his birth is embodied in the word **سُور** May God grant him long life

### THE DIVANSHIP OF KALYÂN SETH

When Mâdhurâ his rival disappeared, Kalyân Sêth, considering that the rose was now without a thorn, carried on the administration on his own responsibility. In Samvat 1852 Fatch Muham mad Notyâr, minister of the Rao Sâheb, came from Bhuj with a numerous army and crossed the Rân with the intention of ravaging Hallar. Accordingly Marîmân Khawâs invited the aid of a band of Afghâns under Sher Jang Khân Abî Khân, Zulfikâr Khân, Anwar Khân, Karim did Khân, and Sibab Did Khân, who in the service of Mâlhar Rao Gickwar, zamindar of Kadi, had acquired much fame when warring against Durrant Rao Sâheb Govind Rao Gickwar, and agreed to pay 2 lakhs and 15 000 jîmis to them as remuneration for their services. he also obtained the alliance of the Navâb Sâheb, who marched with his Arab and Sindhi Regiments under Mukhtâr Khân Bâbi, Jamalkhân Balîch Haring Solankh the Gîria of Bîlî gam, the auxiliaries from Mangrol, the Qasbîtis of Kuttana, the Koths and the pigadars Arun Bag and Jamrat Khân and joined the Nigâr army at the village of Dhenvarî of the Âmbrian

particular. Meanwhile the army of Bhuj encamped at a distance of about half a kos from us. I went with my brothers and a Risālah of troops as a body guard to the Navāb Sāheb; but after a while, Gung, the Rājā of Halwad and Dhrāngdhra, who was a relative of the Rāo, arrived, and by his mediation peace was concluded, the Divān Sāheb Raghunāthji representing Nagar in the negotiation, and Kalyān Sēth Junāgadh; a battle being thus averted, the armies separated.

#### MARCH OF THE NAVĀB SĀHEB AGAINST BHĀV-NAGAR, AND THE UNSATISFACTORY RESULT.

The Navāb Sāheb marched with his army from Dhrsari against Rāwal Wakhtsingh, because the Rāwal had conquered the fort of Kūpāla, of which place Morājī, son of Divān Dulabji, was thānadār, and had also taken the fort of Rājulā. The Navāb Sāheb captured Kanyāji Gohel in the Goghābārāb, and ravaged the country of Bhāvnagar; thence he came and encamped at Chital, and collected a great number of Kāthis and ordered a march with the intention of destroying Bhāvnagar. On the other hand Rāwal Wakhtsingh also came to meet him, with a large and well equipped army, and encamped in the Dhasā plain, opposite to the Navāb's camp. For one whole day both armies were engaged and kept up a constant cannonade. The Navāb Sāheb, considering the cowardly character of Kalyān Sēth, perceived that peace

was the only means to escape from this calamity, and therefore concluded it with the approbation of all his advisers and agreed to receive one lakh and fifteen thousand Rupees, and wrote parwanahs for the forts of Kandala and Ryuli, and pardoned Wakhitsingh his past transgressions. To mark his return to Junagadh glorious the Navab first took possession of the fort of Madari, which he conquered from the grāvī Pithavāt Hathi, after a siege of three days.

### THE JAMIDAR ĀMIN CAVALRIERS MANJAVADI

In Simrat 1851 Āmin Siheb, a son of Jama dar Hamad, became the Subah of Kathiawar on behalf of the Giekwār, and to avenge the blood of his father [killed by the Navab of Junagadh] made his appearance at Manjavadi the battlements of which place he broke down with his cannon, and after taking treble the amount of the usual jamībāndi according to the rules of of Durr m Gardi, he departed.

Kalyān Seth, the Bannā who had formerly been the *mohli* (purveyor) of the Divan Siheb, not considering treachery unlawful, caused Pichāmkār and Divāji, confidential servants of the Divan to be killed and thus himself became Divan, afterwards however he was so much hated by the soldiery, who clamoured for their pay which was in arrears that he spent the whole rainy season under a thousand difficulties in the jungle of

Kantoliâ, and desired in some way or other to lessen the glory of Junâgađh. With this view he incited the Navâb Sâheb to conquer the fort of Dhândhalpur, the zaminder whereof was the Kâthi Golâđ Khavâđ, but after a siege of two months, he was forced to retire unsuccessful. When he arrived in Junâgađh, the Arabs assailed his house for the payment of their wages.

THE DIVÂN SÂHEB RAGHUNÂTHJI IS RECALLED  
FROM NAGAR.

When the Navâb Sâheb perceived that not one of the pillars of the State was able to extricate him from this difficulty, in Samvat 1857 he despatched some of them, such as Jamiat Khân Shirvâni, Mûlchand, Hayât Khân Baluch, Amarji Jhâlâ, and others to Nagar with letters to the Jâm Sâhib Jasâji, declaring that he would confer a great obligation upon the Navâb by sending back the Divân Raghunâthji; accordingly the latter, although aware of his master's fickle temper, and of the envy of Wâniâ Karsandâs, of Nâgar Kâhandâs, Âzam Beg Chelâ, and others, he took into account that sincere excuses had been made, and that it was his duty, whether he liked it or not, to comply with the wishes of his old master, and went to Junâgađh, where he collected an army and took up a position at Vantali, with the intention of subjugating both Kutiânâ and Bântwâ.

The author had been for two years at Porbandar, to which place Prabhudas and Kamal Chela were sent to recall him, and on the occasion of his departure the Rani presented him with a dress, a necklace of pearls, a palanquin and a litter. When I arrived at Raniwar, the cultivators of the Mahim parganah complained that Kalyan Seth had plundered them and carried off much property. To break his power I accordingly engaged the services of the Jamadars Muhammad Nur Borug Shikar Khan, Sardar Khan Gulbiz Khan Muhammad Pasha Morad Thor Murad Khan Mulkani and many others and encamped at Meth Kotah. Hereupon Mukhtar Khan Bibi lost heart and came to my tent repenting, separated from Kalyan Seth, made peace, left his sons and wife to the Navab, and departed for Pantwa after receiving a safe conduct.

### REDUCTION OF THE FORT OF KUTIANA

During the 14th night of the dark half of Ashwin 1857, I placed ladders against the north wall and entered the fort of Kutiana with the Afghan and Arab Jamadars and the Sipah Salar Prabhudas Nigar. Kalyan Seth however came to meet us, was defeated and besieged in the Kuth Kotah. Meanwhile the Divan Scheb Raghunathji, who was stationed at Wantnah and passed his time between fear and hope, heard of what had taken place and advanced. As I was harassing the foe with artillery from the towers and house tops



in various directions, and was not expecting or needing any assistance, he encamped with his force near the Bhadrar river. Three days after the Jamâdâr Yachya and Nâsir Yamânî, with Gangasingh and Kh'ud'in and Ghiza, Hâmad Sindhi, and many others, sued for mercy and came out. The Divân Sâheb left the settlement of this affair to myself, and marched off with his force to collect the *janabandi*, accompanied by Kûnwar Devâjî Jâdejà, and levying *prohkhesh* as he proceeded, finally reached the Dhandhukâ frontier, as his father had been in the habit of doing, and encamped in the Limbdi pargana, where he took up his quarters. Kalyân Seth, being distressed and reduced by the war, was taken prisoner with his wife and family on the 3rd of Mâg-sar Sûd of Samvat 1858 and placed in confinement at Kandorna; but Muharriz, the Arab Jamâdâr, held out in the fort, and was suffered to depart on being paid the sum of 22,000 Jamî koris, which was due to him as wages. Kalyân Seth, with his whole family, was conveyed to Patan Div, where the Navâb Sâheb was at that time residing. He honoured me by marching one kos to meet me, and made enquiries about the conquest of Kutianâ, which I narrated to him in the following terms:—"We beleaguered the citadel during a whole month from four sides, and poured fire into it from cannon and muskets, but as it was extremely strongly built of hewn stone, the cannon balls took no effect. Accordingly I dug a mine on the east and another

on the west, and it so happened that the latter was on the same spot where formerly the Durrani Sahib Amari had dug one when he besieged Hissim Khan this mine I abandoned and filled the eastern mine with gunpowder, but got no chance to blow it up For one night Muzd Khan Makrani set the gate of the fort on fire Next day after battering down the battlements of the fort with my cannon, it was my intention to place ladders against the walls of the fort and to scale it Kalyan Seth however being unwilling to hold out longer hung out a flag of truce and surrendered himself with his whole family where the fort came into the possession of the Duranis On hearing this excited, the Nabob Sahib was greatly pleased and extolled my bravery and courage Kalyan Seth was again delivered into my custody and dying by the decree of God in prison was requiesced in his works The forts of Chorah and Hissim were taken by Lakhmiprad the son of Kalyan Seth were then taken possession of and surrendered alive to the officer of the Nabob Sahib, then I took leave and proceeded on my quick march and in a few days returned to Larkana and there resided Durrani Sahib Farhan Khan At that time (in Shawwal 1232) the army of the Gakhwar chief came to Kalyan and the Duranis were defeated Mr Sahib Khan Ibadulla Khan his brother killed the English Governor and Accorded a truce with them I was with the army of the Duranis at the time of the battle of Kalyan

this time rebels arrived on the part of both Malhâr Râo and the Srimant Gackwâr to ask for aid, but it so happened that in our doubt as to which would be successful, we ended by joining neither and marched back to Junnagadh. In a short time, after severe fighting, the army of the Gackwâr conquered the fort of Kadî, Sivrâm, the commandant, and others who were in the service of Malhâr Râo, fled and dispersed in the surrounding districts, and when Malhâr Râo perceived that there was no way of escape for him, he went to the tent of the general and begged for quarter; his brother Hanmantrâo departed to the territories of Bhûj, and he himself received the parganah of Nadyad from the Gackwâr government. Nevertheless, two years afterwards, in Samvat 1860, Malhâr Râo fled to Kâthiawâr, where he engaged the services of all the desperate characters out of employ, such as Jamâdâr Umar Hâmîd Umar, with other Arabs and Sindhis, and became the centre of rebellion and raised disturbances. He plundered the country, but the zamindârs did nothing to defend the honour of the Gackwâr, and at last the army of the latter marched against him under the command of the Divân Sâheb Vithal Râo, and pursuing him closely captured him on the plain of Bhâvnagar and surrendered him to the English, who carried him to Bombay, where he died.

In Samvat 1859 I was collecting tribute in the parganahs which did not regularly

pay tribute and levied double the usual amount when I was met in the vicinity of Dhruvdr by the army of Commandant Sivram and of Hanmant Rao but they were unable to hinder me in any way. Mukund Rao Gickwar rebelled and raised a disturbance in the fort of Anrli and excited a great sedition in the country. He captured the Ngar Desais of Wanswad and demanded from them a ransom. To punish him I marched by the command of the Narab Sahib with an army, and after a week's siege liberated the Desais and expelled Mukund Rao who marched away in repentance and distress. In Samvat 1860 Babaji Sahib the Daim of the Gickwar passed through this country with an army numerous as locusts and levied thrice the amount of money. Commandant Sivram had been in the habit of taking Babaji to besiege the fort of Vantali for two months ineffectually. Accordingly he marched off in great judgement and plundered the surrounding country as far as Patan Div and hindered the pilgrims from visiting Sri Somnath. The author followed him everywhere with a numerous army fighting with him continually. Finally obtained from him all the deed of agreement to pay tribute which he had extorted from the people and taking tribute only according to the custom of the country he returned. From the time of Babaji Sahib the tribute of this country was raised to three its former amount.

During Samvat 1861 when the author

was away as far as Rājput and the Sarvaīya country to collect *jamābandi*. Āzam Beg Chela, Karsandās a Vaniyā, and Kāhandās induced the Navāb Sāheb to take part in carousals and drinking bouts, with music and dancing and singing, and administered the affairs of the state as they chose, and at their instigation the Navāb Sāheb mortgaged the pargana of Kutānā to the Divān Sāheb Razhumāthji, as security for the new debt of ten lakhs of jāmis which he owed him.

In the year 1852 Khimā, Bhojā, Karnā, and other mehtās, being disgusted with the tyranny of Karsandās, took refuge at Kutānā, but afterwards took up a position at Drāphā, from which they made predatory incursions. At last, after paying a fine, they were allowed to return to their former posts.

Mehtā Revāshankar bin Trikamdās, with Dāyārām Nāgar, administered the office of Divān for three or four years, but only in name and under the dictation of Karsandās, and Āzam Beg led out the army to levy *jamābandi* but did not even annoy an ant. This fitful and unpromising administration lasted two or three years, and from that time the marching out of armies from Junāgaḍh for the mulukgiri expeditions was put a stop to, and giving up the right of collecting the *jamābandi*, they received a fixed amount from the English Government. In the year 1864 Mehtā Revāshankar and Madhurāi arrived on the part of the Navāb Sāheb at Kandornā, whilst I was like-

wise there paying my respects to Colonel  
 Alexander Walker. The Divân Sâheb Vithal  
 Râo, who bore a grudge towards the Divân Sâheb  
 Raghunâtha, because he had hindered Babur  
 Sâheb from conquering the fort of Vantnah and  
 from paying a visit to Sonnâth, and because he  
 himself aspired to obtain possession of Junâgrâh  
 and to turn out the said Divân, calumniated him  
 to the Colonel Sâheb; the latter, however, being  
 not were the Nizâm's of the period, paid  
 the following plea to the Government. An explanation  
 will be given at the very beginning of the



change with the times, ready to take offence, and slow in action. So excellent a sovereign is rarely seen in this world.

NAṬĀB SAHEB BAHĀDUR KHĀN BIN HĀMĪD  
KHĀN BAHĀDUR BĀBĪ

This young prince with his mother Rījkūnwar was kept at Pitan, because on returning home after a certain marriage procession which he attended on foot in the town, an Abyssinian boy in his service placed an earthen pot full of fire-wood close to the Naṭab's palace and setting fire to it fled. As the Naṭab saheb experienced much inconvenience by this fire, he considered that the boy had been instructed to act thus by his mother and therefore removed the prince to Patm. After his father's death, however, he was brought back to Junigādh by the Jamādar Omār Mokhasam, Āzam Beg Chelāh, Kalīndīs Vashnū, Mugatram Bāksh, Jhūā Mehta, and others, and ascended the throne in his 18th year, 9th of Phāgun Sud, Samvat 1867 (A D 1810).

The Dīvān Saheb Raghunāthji had been living for seven years at Kātīnā, he kept his family at Mīngrol, and enjoyed the jagir of Rīnpur from Nagar. But now Omār Mokhasam, Hīmal Amru, Sādar Bān Hāmūd, Hāzīm Abū Bakr, Kāzīm-dīs the Dāmāh, Kalīndīs Vashnū, Mugatram Bāksh, Jhūā Mehta, Vāghjī Deśū, and others,



arrived in Kûtiâna, and with a hundred solicitations, promises, and oaths upon the Korân, and on Jamial Shâh Pir, carried him to Junâgaḍh to be Divân. On his arrival the Bâi Sâhibah Râjkûnwar, as well as the Navâb Sâheb Bahâdur Khân, received him with great kindness, but often repeated that in these times the power of the Gâekwad and of the English Sarkâr was greatly on the increase, moreover that the State was encumbered with a debt of a karôr of jâmis due partly to the army and partly to the mutasaddis, and that no other man except himself, whose family had occupied the Divânship for fifty years, could carry on the administration of the Government properly. The Divân Sâheb Raghunâthji, true to his salt, accepted the office in perpetuity for himself and his descendants.

In Samvat 1868 Carnac Sâheb and Gângâdhar Sâstri, who were both in appearance and in reality distinguished men of the period, arrived with an army and brought also Śrimant Fatehsing Rao Gâekwar Sena Khâs Kheyl himself, with the Divân Sâheb Vithal Rao, the Jemadâr Amin Sâheb, Mir Sâheb Kamâlud-dîn Husain, &c. to attack Navânagar, because one of the Arab Chokidârs of the fort of Modpûr had unjustly killed one of the English Sâhebs; but the Jâm Sâheb of Nagar was so jealous of his own rights that he refused to give up the murderer in spite of the pressing demands of the English. When the army of the

English and of the Giekwad departed from Nagur, they marched to Ldwad, which is four kos distant from Junagadh, and encamping there set forth their claim for a Nazarînah from Bahîdûr Khân on account of his succession to the throne. On that occasion the Divân Siheb Raghunâthji took care of the defences of Junagadh, and the obstruction of the roads, the erecting of thorn thickets, and the destruction of the water courses as dictated by foresight, but the sequel proved that all precautions of this kind were useless, for Mr. Carnar was of a kind disposition, and enmity was soon turned into friendship. Gangulhar Sâstri took the Divân Raghunâthji and the author to see the wedding of the daughter of Divân Siheb Vithâl Rao at Amreli, where they assisted at the festivities usual among Amirs, and received presents of dresses, ornaments and food—every guest being presented with cash and other articles according to his position in society, also the mutasaddis of the Navâb Siheb's private household made their appearance, and came to exchange presents, not suspecting any harm to their master's affairs, they had set on foot thousands of intrigues against us, and considered that if a settlement with the Navâb were to take place by the mediation of the Divân Raghunâthji, his family would rise in importance, which would be a loss to them. Accordingly they had brought letters from the Navâb Siheb Bahâdur Khân, addressed to the

Hamid, and others in his interests ; he obtained also aid and countenance from the Divânji Sâheb Vithal Râo, and carried on the administration of the Navâb Sâheb's government ; and got the control of all the thânahs into his own hands, but alienated the parganah of Amreli and Kodinâr to the Gâckwâr by way of securing his good graces, and with the aid and co-operation of the Divânji Sâheb Vithal Râo most ungratefully tried in every way he possibly could, to injure the Divân Sâheb Raghunâthji.

#### THE TAKING OF KUTIÂNA.

The Divân Sâheb Raghunâthji went for the purpose of performing ablutions in the Godâvar-Gangâ at Nâsik Trimbak, whilst the author went on pilgrimage to Bêcharaji Mâtâ, Sidhpur and Ambâji. The Navâb Bandah Ali Khân, zamindâr of Khambhât, at Sidapet Bharoch, Resident Romer Sâheb, Agent at the port of Surat, with Carew Sâheb, who were all men of noble disposition, and the râjas of every locality, received the Divân Sâheb Raghunâthji with honours, feasted him, and gave him escorts through their dominions. Carnac Sâheb, who had once been our guest at Kutîâna, said at the second interview :—"O Divân Sâheb, you are attached to the Honourable Company Sarkâr, and you, as long as you live, and your children afterwards, may expect favours for a long time." In fine this Jâtrâ cost forty thou-

and Rupees. Gangādhār Śīstri, who had formerly at Amreli kissed the feet of the Divān Śāheb Raghunāthji, and who had now gone as Vakīl to the Court of Śrīmānt Amratrio at Pāna, sent him an invitation to come there, but no meeting could take place on account of the hot season, and Gangādhār Śīstri himself was killed in that country. When we two brothers returned (from the pilgrimage) and arrived in Amreli, we thanked the Divān Śāheb Vithalrio for the hospitable treatment we had met with at Perin Pātan from Nigars Mūgatrīm and Motabhu, and Nimbhar the Mymādar, and from Bandūji the Mukassahdar, and from Bahādur Singh the wine seller.

The Divān Śāheb, unwilling to practice treachery, and out of regard to Jamādar Omar Mohām, entered into negotiations with Ballantyne Śāheb, for we considered the English Government our protector. But he (Ballantyne Śāheb) did not act according to his own will, but his mind was entirely under the influence of Sundarji Khatri, and he evaded the proposals which we held in mortgage for the sum of 10,000 jinis and for the firm of which I had paid a sum of 70,000 jinis, besides the *channim verā*, to be restored to the Nawāb. The Divān Śāheb, who relied on the favour of the English Government, when he saw Ballantyne Śāheb no longer showing kindness to him, became helpless, and was unable to offer any remonstrance.

and had by degrees become the agent of Ballantyne Sâheb. And Ballantyne Sâheb had made his agent, as it were, a Shâh Bâlâ whom Hindu send in front of the bridal procession as it passed through a city, and send with him their sons and daughters in gorgeous array: nevertheless he derives no advantage from the office of Shâh Bâlâ nor from the borrowed clothes and jewels with which he is decked, except the name.

But this Sundarji assumed the title of Subah, and by false and lying representations had frightened or cajoled all the world, and thus collected much gold. Since he was a sincere friend of the Divân Sâheb, he made an ally of him in this matter, and accordingly the author of this book, and Mugatrâm and Amrullah, repaired to the camp to see Ballantyne Sâheb. At this time the Arâbs had been expelled from Nawânagar by order of the English Government, and then Ballantyne Sâheb, according to the agreement made, came to Junâgadh with his army, and Aston Sâheb, who was in command of the troops, entered the city with a body of soldiers and two guns, to expel Jamâdâr Omar. This Jamâdâr, whose prosperity was thus cut short, was thus expelled the city with concealed face and bare feet, and after a time the affairs of the Jamâdârs were settled through Ballantyne Sâheb, as follows.

Jamâdâr Omar was granted the villages of Timbdi and Piplîâ, and one lakh and fifty thousand

jamis by fixed instalments Hasan Abu Bakr received 40 000 Jamis (koris) and Salim Hamid obtained the village of Singawari, and they wrote bills of release for the moneys due to them as salaries, and their valils took their leave. After this the Divanship of Junigadh was again given to the Divan Sahib Raghunathji, through the intervention of Billantine Sahib who informed the Navib Sahib that it was the order of the Sarkar Company Bahadur, that he should permanently fix the office of Divan in the family of the Divan Sahib Amari. In this year the English Government conquered the fort of Anjar, but after some time they restored it to the Rao Sahib by way of form.

#### DISMISSAL OF DIVAN RAGHUNATHJI IMPRISONMENT AND SLAUGHTER OF HIM

Sundari Khatri who entertained ambitious designs instilled into the Navib's mind a desire for the recovery of the forts of Dhoraji Upleta and Manrol the remission of a debt of fifty lakhs jamis (koris) due to the Mutaviddi and the restoration of the jagir of Bilamor. With a manner he gained over the Navib to his side and alienated his favour from the Divan Sahib—

Whoever came built him a house  
But went again and left it to another  
Who likewise acted in the same manner,  
So that the habitation belonged to no one

In Samvat 1874 Shekh Amrûllah, who was originally an indigo dyer, and who had been allowed by the deceased Divân Sâheb Amarji to establish himself in the town, and who had by his trade in rich Ahmedâbâdi cloths and all kinds of stuffs, gradually wormed himself into the Court of the Navâb Sâheb, and into the favour of the Masâhebah Râj Kunwar, succeeded at last in attaining the rank of companion (*Musâheb*) to the Navâb Sâheb, and with Mugatrâm Bakhshi was despatched through Sûndarji to Ballantyne Sâheb with a nazarana of twenty-five thousand rupees in order to obtain his permission to put some old Mutasaddis out of the way who were stumbling blocks to the new Divân, and in order that the full and untrammelled authority of Divân might devolve on Sûndarji, and Ballantyne Sâheb, who was anxious to advance the interest of Sûndarji by every means in his power, immediately consented, and on the arrival of Amrûllah and Mugatrâm, the Navâb Sâheb threw Mehta Amarji Bin Radrâji Jhâlâ' and Mulchand Hematrâm Nâgar into prison, on which the Sanyâsis of Śrî Trinetra Mahâdeva and the wine-sellers and Sayyids of Junâgadh who were their securities, issued forth from the city and commenced to sit in "dhornâ."\* The Navâb Sâheb sent out Shekh Amrûllah, Miân Abd-ul-Qâdr, and Jhinâ Mehta,

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\* This strong expression is wanting in the translation from the Gujârati.

with Mugatrim Bakhshi, to satisfy their demands, but as they would not listen, he sent Shahâmat Khân Bibi, Jam'il Khân Baluchi, and others, with armed men to the number of a hundred, to kill them. The Sayyids considered life sweet and honour bitter, accepted terms saying "we seek safety from God, but they shed the blood of the Sayyids and wine sellers except one of them, a strict performer of penance, who was dragged to the Uparkot and slain there.

In fine, since Ballantyne Sahib was an accomplice in this evil action he instituted no inquiries regarding it, although he came often to Junagadh to make new arrangements, once he even invested Prabhudâs Nigâr of Binsîrî with the dress of Dâim on his promise to pay one half of the debt due to the mutasaddis in eight years, by twenty instalments, in the same way he caused the pay of the sipâhis to be liquidated but Prabhudâs was likewise unable to keep the office longer than a week or two.

In Samvat 1875 (A.D. 1819), on the evening of the 9th Jeshth Vîd, such an earthquake took place that high edifices fell down, the surface of the earth burst, and water gushed forth from it, many persons were buried under ruins, and the next day the earth again trembled, and it appears to have been an earthquake felt over the whole world.

The Navâb Sahib entrusted for the second



time Ratansi and Hansraj bin Jethâ Khatri with the collection of the jamabandi in the whole country of Kâthiâwâr, which had fallen into arrears for ten years, in return for their aid in expelling Jamâdâr Omar, though the Divân Raghunâthji had effected this at the cost only of a lakh and a half of rupees.

Sûndarji also, in his desire to obtain the office of Divân, caused an agreement to be made whereby a lakh of jâmis for vakil's expenses were settled as an annual payment to the English Government, and as security ten villages of Jetpûr and 63,000 jâmis ready money were respectively written over and paid, and the provisions in the bond regarding interest were expunged.

### THE DIVÂNSHIP OF SÛNDARJI.

Sûndarji Shavji a Khatri had several times come with Ballantyne Sâheb to Junâgaḍh, and in Samvat 1876 he obtained the farm of all the parganahs from the Navâb Sâheb for a period of ten years, on condition of paying an annual sum of nine lakhs of jâmis, besides defraying the *ghanim vero*, and Ballantyne Sâheb stood security for him as to the Divâni, and although the said Sûndarji had formerly sworn that he would protect the Divân Sâheb Raghunâthji, he on this occasion entirely omitted to do so, and even contributed to his being dismissed. Sûndarji left his nephew Hansrâj at Junâgaḍh itself to conduct affairs, and admi-

ruled the state under the protection of Ballantyne Siheb. In this year the latter also issued a proclamation that the Sirkâr Company Bahâdur, after fighting with him, had extinguished the Government of Srîmant Dîp Râo the Peshwâ, which had lasted during one hundred and twenty years at Pûnâ, and had on several occasions vanquished the imperial troops (of the Emperor of Delhi)

#### DEATH OF THE DIVÂN SAHEB RAGHUNATHJI

In Samvat 1875, on Âso Sâd 10th the Divân Siheb Raghunâthji, successor to the Divân Amariji, departed to Kailâsa, at the age of 56 years, and many persons who had enjoyed of his bounty for a long time were much distressed. He was a worshipper of Śaṅkara liberal, brave, upright, veracious, skilled in business, protector of the riyâts, in military affairs, in the mulukgiri expeditions, and in manœuvring the army he cannot be said to have been inferior to the late Amariji. The world bewails his loss, and at Benares several Samsas subsist comfortably at his expense. He built the temple of Śrî Bûdhâdeva mentioned in the account of Manzrol as well as the bathing kûnd called Sarasvatî kûnd, and a dharamsalâ at Patnâ and he caused *Gauatri purshachauts* to be performed, and the pilgrims who resort to Benares enjoy the allowance of food he has made for them.

## WEDDING OF KESARBÂI.

In Samvat 1876. Kesarbâi, daughter of the Râo of Kachh and sister of Rao Sâheb Bhârâ, the Râja of Kachh-Bhuj, was married by the Navâb Sâheb Bahâdur Khân, Bahâdur Bâbi, on which occasion the gates of liberality were opened to the inhabitants of the world and presents were made to dancers, singers, courtesans, story-tellers, Bhâts, Chârans, Faqirs, Sayyids and Sheiks of the surrounding districts. Everybody obtained more than he expected, and many presents consisted of ready money, goods, horses, camels, and rings for feet and hands, made of gold and jewels. Eatables were also distributed, with opium, (drinks) of various kinds and medical confections. Betelnuts, cardamoms, cloves, and spices were distributed in such quantities that the poor folk sold them in the bazâr. From Kachh, furniture was brought with a female elephant, horses, camels, chariots, cows, sheep, male and female slaves, clothing articles of gold embossed with jewels, some of cast and some of hammered gold, and the articles of furniture amounted in value to five lâkhs jâmi koris.

After Ballantyne Sâheb, Barnwell Sâheb, with Chotâlâl, a Gujarâti Nâgar, who was his divân, came as Political Agent in Kâthiâwâr, and as he happened to be near Jetpûr, he came to the marriage-feast at Junâgaḍh on the invitation of the Navâb Sâheb, on which occasion Hansrâj

## NAVÂB BAHÂDUR KHÂN.

(nephew of Sundarji Ahirji) made himself useful by his activity. The above lady lived four years after her marriage.

### INTERVIEWS WITH THE GOVERNOR SHIRDI (GOVERNOR LONDONSTONE)

In Samvat 1876 (A.D. 1820) the marriage of the daughter of Dalpatram was celebrated as well as the *rasu* (or *rasu*) ceremonies were performed in the temple of Sarasvatî at the gate of Hatakeshwar Mahadev and the temples built around it. Since, however I

passeth away. He departed and left a good name behind him. When I went away he assured me of the friendly disposition of the English Sarkar, and told me to be under no apprehensions of injury from any of the rulers of this country, and presented me with costly dresses of honour. After my return to Junâgadh, I completed the marriage ceremonies of Kasibâ (the daughter of Dalpatrâm) together with the repast, she being weighed with gold and silver in the handsomest manner. This took place on Maha wad 7th, September 1877.

#### CAPTURE AND RELEASE OF GRANT SÂHEB.

When the Grasia prevailed, Bâwâ Wâlâ, a Kâthi, captured Grant Sâheb on the Kodinâr road, and carried him off into the hills, whether he would or no, as his guest, and for several days took him about the forest and jungle. On that occasion (Major) Barnwell Sâheb, who was coming this way, wrote a letter from Ahmadâbâd to the author without any previous acquaintance, and merely on the strength of my friendship towards the Sarkâr Company Bahâdur, requesting me to effect the release of Grant Sâheb. I immediately despatched one or two men to the outlaws, and they brought me a letter from Grant Sâheb from that place, but as I possessed no acquaintance with the English language, I had recourse to Bhavânidâs, the Munshi of Ballantyne Sâheb, who informed his master of the matter. The

Sāheb, afraid lest I should effect his release and thus gain renown, sent Hārāj with numerous troops, both horse and foot, and obtained the release of Grant Sāheb from captivity in exchange for the pargana of Vī-jwādar, and in course of time Bārwālī, son of Rājā, himself was killed by some of his enemies and Vī-jwādar returned to its lawful owners.

EXPULSION OF MR. ANDERSON FROM DWARKA  
AND PUNISHMENT OF THE WIGHERS BY THE  
ENGLISH.

Handy Sāheb (Anderson) and Mr. Muhammad Atī Mūllāh were the Thānahdars of the Company at Dwarka and Beyt, but the Wāhābīs and Sangrām Rājā of Beyt rebelled and expelled them from the fort. In 1818 Mr. Muhammad Atī Mūllāh shook his head, the crew worshipping Wighers gave them no time to put their shoes on, plain daylight became as dark to them as a midnight of the rainy season, and without reflecting on the disgrace, both Handy Sāheb and Muhammad Atī Mūllāh came and paid their respects to Villantyne Sāheb at Jun'gah. Shortly afterwards the English army went and exterminated the Wighers, that many of them were precipitated into the bottomless pit of an Ab'ās Rājā Sangrām was captured and safely brought to Surat, and was afterwards sent back to his country again with a small pension and bound over to keep the peace; and they then Mūllāh

Mânîk and many other Wâghers in the Gomti river, and the survivors were treated mercifully and granted their former jâgirs, and this mahâl was bestowed anew on the Gâekwâr.

#### CHASTISEMENT OF THE KHUMÂN KÂTHIS BY THE BRITISH.

Jogidas and Hâdo Khûmân and others had for a long time been in outlawry in the country of Râwal Wakhtsingh, who called the English army to his aid. It was under the command of Stanhope Sâheb, and although its movements were rapid, no stop could be put to the depredations of the rebels, who were at last subdued by the skill of Barnwell Sâheb. He being a man of experience, able to impart wisdom to Loqmân, he took into custody some Kâthis of Jetpûr, who were relations and securities of those outlaws, and Chelâ Khâchar of Jasdân and Harsûr Wâlâ of Bagasrâ, and Dânta Kotilâ the zamindar of Dedân, and imprisoned them and attached their estates. He also took possession of the fort of Jetpûr and compelled them to produce and surrender the Khûmâns, whom in Sâmvat 1882 he handed over to Râwal Wajesingh (of Bhâonagar), and then he restored Jetpûr, Bagasrâ and Jasdân to their former lords.

Barnwell Sâheb, one of whose innate qualities was to bestow favours, procured for the author in Sâmvat 1878, the farm of the tâlukâs of Râjkot

and Sardar to be held for seven years (for a five l  
rent), and in Samvat 1880 he procured for me  
the farm of Dhoraj and Upkats and Meht  
Amrith and Raghunathji Vasavla were appoint  
ed managers on my behalf

In Simvat 1879 Sándary Khatri who had just returned from a pilgrimage to Hardwar died at the port of Mandvi in his own house. His nephews Hansraj and Ratnas who managed the affairs of Junagadh and of Bhuj, in the pride of their prosperity, cared very little for the Navab Sahib; the Jam Sahib they sat on an equality with them in the darbar, and tyrannically rebuffed the humble requests of much gold and despised the Navab now when their patron (ballantyne Sahib) was removed from Kathiawar and obtained an appointment at Sirri as Political Agent; and the Navab was not successful in securing the Jirga of Bilaspar, of which Sándary had been hurriedly elected, and on which account Sándary had taken from him much cash and other articles and beautiful robes, more precious than the silver shawl upon which were there still traces of Shah's and Akbar's Sahib girth. He was so aggressive & firm that Navab's people did not dare oppose him; he refused to pay tribute to the British Government, and he was so powerful that he could do what he pleased.



ill. Immediately after his expulsion from Junâ-gadh, Hansrâj obtained from the Jâm Sâheb the farm of the Nawânagar estate for a period of ten years, in consideration for an annual payment of seventeen lākhs and thirty thousand jâmi koris, and he received much assistance from Barnwell Sâheb. Hansrâj and Devshi claimed from the Jâm twenty-eight lakhs of jâmi koris on account of the nazarâna of eight lakhs and fifty thousand rupees which they had agreed to pay the English Government on account of Jodîa and Balambhâ.

In Samvat 1885, when Blane Sâheb was appointed Political Agent, who could not distinguish between truth and falsehood, and who was of a very harsh and self-willed disposition, Hansraj lost much both by the farm and his other accounts. In short, he was disgraced, and since he had been occupied in farming and managing districts, his private trade had passed to other hands. The crow, in trying to walk like the partridge, forgets his own mode of progression. Mr. Blane now rooted out all the Khatris and withdrew the security and promises of the Company Bahâdur both from them and others in the Kâthiâwâr zillah, who had been relying in safety on the English Government.

Afterwards, since the change of Barnwell Sâheb, the officials of the English Government who

have come to this zillâh (whether Europeans or Hindus) are indeed our friends, but not the friends of justice

Expect not fidelity from bulbuls,  
They every moment other roses court

### DEATH OF HESIRABEN, AND MURDER OF AHMAD KHAN FAQIR

Hesirabân the sister of the Nawab Sahib Bihâdur Khân departed about this time to the regions of Paradise

Ahmad Faqir, a disciple of Mohkam ud din Panjâbî, happened by the decree of God to ingratiate himself so much with the Nawab Sahib that he began soon to address him in his spiritual director and his *aidah* politely bowing to him all the while in every conversation, by degrees however Makhdhum Mir Chishti Ismail Khân Sayyid Karwî, and Fateh Khân entered into a conspiracy to ruin him. They brought Dâvâsî bin Sundarjî, who possessed the nature of a devil with Sundarjî Sangrî, who excelled Kâlelih and Demûnî in acuteness, and Sayyid Karwî from Rijkot to Junagadh and induced them to murder Ahmad Khân (because he had been concerned in the dismissal of Seth Sundarjî from the Karkariship of Junagadh). The murder of Ahmad Khân was perpetrated on the 4th Muharram A.H. 1240 (Sawwat 1856), and as a punishment for it, Che-

lah Esmâyl Khân and Kadava were one year afterwards expelled from the town; Makhdûm Chisith was, after a captivity of one year, compelled to pay a fine of sixty thousand jami (korís), and after giving securities, was allowed to depart to Nagar; but Fateh Khân suffered capital punishment.

#### EVENTS OF SAMVAT 1880.

The General Sâheb met the Navâb Sâheb (in Samvat 1880) at Kâtharota, and as the author was farming the revenues of Dhorâji and Upletâ, he also obtained the felicity of an interview on the 14th of Mâhavad.

After the murder of Ahmad Khân, his son Yusuf Khân received two villages as an inâm from the Navâb Sâheb, and went to his watan, but Devâsi Seth returned unsuccessfully to Râjkot; but Miân Hasan bin Nathu Miân, who was also one of the disciples of Mohkim-ud-dîn, attained the dignity of spiritual director to the Navâb, and gained over Sundarji Sangvi to his side, and administered the affairs of State on his own account. Meanwhile Miân Kamar-ud-dîn, the successor of Barâ Sâheb, who had been the spiritual guide [*pir*] of the Bâbi dynasty, fell into neglect; and the Navâb Sâheb became very fond of listening to songs and music, of dancing, drinking, eating forbidden things, associating with rosy-cheeked women, and attending combats of buffaloes and

rims, often changed his servants, and allowed Hasan Miran and his vakils to administer the affairs of State sitting in some shop in the bazar. Lastly Lakshmidas Seth, Khushid Chamarwal, and Bhûpat Rai Desai, and Govardhan Seth and the sipahis who were followers of Ahmad Khan, were kept for two months in prison.

Mehta Gormdji bin Amrji bin Rôdrji Jhadi, a Nigar, was formerly the Mutisaddi of Minergol and Kesol. Ahmad Khan considering him a fit puppet, caused him to be appointed Divan in Samvat 1881, but he administered affairs dishonourably, and thought solely of amassing money.

Highway robbers from their haunts about Mount Garur, infested the parvaths of Hilarad Dhoraji the inhabitants of which they plundered. They also ravaged the place of the Atis of Sri Trinetra Mahadeva which from ancient times is the ornament and honour of this country, and under the direction of Ahmad Khan, Hamir the Simli robber got hold of many lakhs worth of plunder from the monasteries. At about war, the helpless monarch of this monastery, being reduced to great distress by the cruel predations, preferred his complaints to Captain Barnall, but the sows of the Navâb Sahib with several Atis who held a dispute about their hereditary property, pursued him and brought him back. Having captured him near Dhargi

These complaints Barnwell Sâheb sent me from Dhorâji. I at once sent a hundred men to their aid, and rescuing Kaliângar from Jamnâwar, where he was kept a prisoner, I sent him to Râjkot.

Barnwell Sâheb, being apprised of these disturbances, despatched Captain Wilson Sâheb with a regiment to overawe Junâgaḍh, in the vicinity whereof it remained encamped for two or three months, and at last the Navâb Sâheb went himself in person to W a n t h a l i, agreed to restore the property taken by the robbers (from the temple) and to pay a fine of six lakhs and eighty-five thousand jami koris.

At that time the news arrived that English troops from Madras and Calcutta were invading the K â m r u p country, known as Barmâ, and situated between Calcutta and China, where the inhabitants profess the Buddhist religion. At the first battle, the army took possession of R a n g u n, but on account of the great mountains, brambles, sorcery, epidemic diseases, and the consequent difficulty of carrying on war, they returned after having conquered a portion of that country.

R a n j i t S i n g h the Sikh first conquered Multân and afterwards Kashmir and Âtak by the strength of the sword; he had also occupied Kâbul and Peshâwar, but was unable to keep them.

Some freebooters of the Miyânâ people of Sindh invaded Kachh under their commander Fateh Ali, who on hearing that the English Sarkâr

intended to march troops against him despatched his vakils to Bombay and sued for peace

In Samvat 1981 so great a famine raged that herds went in search of grass to the meadows of the king of death and many human beings died from want of bread and emaciation. In this year also the excellent and high minded youth Dumbhu prasad who was the shining lamp of us three brothers withered away from the fierce wind of death on 7th of Jeshth sudh, but man is unable to contend with fate

In the year 1692 Govindji Jhadi (whom Ahmud Khan had always been in the habit of addressing respectfully and replying to reproachfully, and who had moreover, fallen into disgrace and oblivion like an owl), now after the murder of Ahmud Khan and through the recommendation of Burnwell and Blane Sahib as well as by the good pleasure of the Nawab Sahib obtained for the second time a contract for the firm of the revenues of Junagadh for ten years under the guarantee of the Company Bahadur. Some time afterwards however the Nawab Sahib was displeased because the rayats were oppressed by Govindji Jhadi and at the advice of Haim Mun Durrani he despatched Irtif Miran Bakhari and Sayyid ulan Miran from Kohat as his valid to Bombay for the purpose of complaining to the Sarkar acquainted with all the doings of Govindji Jhadi and the author was likewise sent for to the Nawab Sahib's presence.

At the time of the marriage of Lakshmiśankar, the light of my eyes and son of Śambhuprasâd, the Navâb Sâheb Bahâdur Khân conferred an everlasting honour on me by making his appearance in the assembly. and Langford Sâheb, although he had but recently arrived, was nevertheless, by his innate generosity, impelled to be present. Langford Sâheb was very painstaking, and so valiant that his mere arrival was sufficient to put a stop to robberies, and his praiseworthy behaviour is deserving of the thanks of all the people, whose unfortunate fate it was that he departed soon; but I heard that on account of the jealousy of some English Sâheb he did not prosper in the service of the Company Bahâdur.

In course of time Hasan Miyân again became reconciled to Jhâlâ Govindji, and he again made peace between him and the Navâb Sâheb.

After the death of the wife of Barnwell Sâheb he was much grieved and departed to the Cape, whence he proceeded in Śaṁvat 1885 to England by the permission of Governor Malcolm, whilst Blane Sâheb, who had been a subordinate of his, took his place after he had departed, and substituted for the patience and good manners of Barnwell Sâheb, his own silly talk and ill-humour. At last, however, he had an attack of erysipelas, for the purpose of curing which—nay, rather to cure the heart-ache of the poor riyats of Sorath—he departed to Surat, and thence to Europe.

In Śaṁvat 1886, when Blane Sâheb became





*End of the History of Junâgadh.*

The following additional circumstances I add to this book.

In Samvat 1885 Lâdunâth Jogi, whom the Râjâ Mânsinghji of Mârwar considered his spiritual preceptor, came to adore Gorakhnâth, accompanied by a band of three or four thousand horsemen and footmen and tents and cannon. He went to Gorakhmaḍi with 200 chosen camel sowars, and performed the requisite circumambulations of the shrine, and bringing Piârâth, the abbot of that place, with him to Junâgadh, he presented him with an elephant and then he returned to his own country; but when he reached the zillah of Becharâji on his way thither, he died.

In Samvat 1890 the Navâb Sâheb sent for Sadâshiv Râo, son of the Dakhani Divân, from Ahmadâbâd by means of Nîmâ Miyan, and went to meet him on his arrival as far as the Sardâr Bâgh and handed over to him the ministry. He also seated Sadâshiv Râo beside him on his own elephant, and in this year (Samvat 1890) Râjâ Vikmâtji came with his mother to perform the pilgrimage to Gîrnâr, and had an interview with the Navâb Sâheb and presented a horse as nazarânâh. The Navâb Sâheb also visited him at his house, which was that of Raghunâth Râi. And it so befell that the Navâb Sâheb died suddenly, from a carbuncle which appeared on his rump, on Wednesday, Vaisâkh vad 1st, Samv. 1896, corresponding to the 24th of Rabi-ul-Â'wal, A.H.

1236. He was an excellent man, and his reign lasted for 29 years and 22 days and his age at his death was 44 years and 10 months and 22 days.

*Note on p. 222*

The following is Captain Grant's own narrative of his captivity. —

In 1813 I was appointed by the Bombay Government, at the request of Captain Currie, Resident of Poona to the command of the naval force then established by His Highness the Gaikwad for the suppression of the Indian and Arabian pirates that infested the coasts of Kathiawad and Kutch. We captured and destroyed several, and in 1820 they were so much reduced that the Gaikwad abolished his naval establishment, not considering it necessary to keep it up any longer. I then received orders to proceed inland from my station at Velan Pandar, or Dhu Heel to Anrha, to discharge or recharge of my vessels to the Gaikwad's Samudra or Dowda, in Kathiawad. On my way I was attacked by a Mahirwati, or cut-throat Kutchi, who I engaged with thirty-five horsemen. My horsekeeper was killed, my mounds severely wounded. I could not much make any resistance, having only a musket and whip.

Our first encounter I imagined would be a wanted man, and on this pretext got me released. My captor, a large Kutchi, a black horse, I was forced to ride on his back, and I galloped off with the captor's horse, a large grey, and I the girl, who I was kept prisoner on the top of a mountain for two months, and seven or eight days. During the whole of this time I was treated with great kindness, and kept over the hill, and the girl

"I can never forget one stormy night : they were all sitting round a great fire ; I lay behind them. Lions and wild beasts roared around us, but did not prevent me overhearing a debate upon the subject of what should be done with me. The men complained that they had been two months in the jungle on my account ; their families were in the villages, very badly off for food, and that they would stay no longer. Their chief replied : ' Let us kill him, and flee to some other part of the country.' To this they objected, saying that the English would send troops and take their families prisoners and ill use them. So in the end it was agreed to keep me for the present.

"My release was effected at last through our Political Agent, Captain Ballantine, who prevailed on the Navâb of Junâgadh to use his influence to get another Kâthî who had forcibly taken Bâwâwallâ's *parganah* or district to restore it to him, and Bâwâwallâ thus having gained his object, set me free.

"My sufferings during confinement were almost beyond endurance, and I used to pray in the evening that I might never see another morning. I had my boots on my feet for the first month, not being able to get them off from the constant wet until I was reduced by sickness. Severe fever, with ague and inflammation of the liver, came on, and, with exposure to the open air, drove me delirious, so that when let go I was found wandering in the fields at night covered with vermin from head to foot. I shall never forget the heavenly sensation of the hot bath and clean clothes I got in the tent of the Navâb of Junâgadh's Divan, the officer who accomplished my release. The fever and ague, then contracted, continued on me for five years, and the ill effects still remain, my head being

at times greatly troubled with giddiness\* and I have severe fits of ague my memory also is much affected but I can never forget the foregoing incidents though it is now upwards of fifty years since they occurred \*

G GRANT

Barholm House, Creetown N B April 1871 '

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\* From General <sup>2</sup> r G LeGrand Jacob's *Western India before and during the War* pp 105J

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## CONCERNING THE HISTORY OF NAGAR.

H â l â r is a separate country. Although it is not included among the tributaries of the Sorath Sarkâr, nevertheless the imperial functionaries came from Junâgaḍh to Nagar to levy the tribute and the Bâdshâhi *vero*. The tâlûkâs of D h r o l and R a j k o ṭ and the villages of the G o n d a l estate, pay khiraj, since the time of Sher Khân, who had the title of Bahâdur Khân, and the Divân Sâheb Amarji, and I will relate to those who care to listen to such histories some account of those places.

### CONCERNING THE JÂM.

In past times the Khalifah of Bâghdâd, Hajjâj by name, led an army against Sindh in a religious war. In this campaign Dharasena, the Brâhman chief of the province of Thathâ, was slain in battle, and the Muhammadan religion was established by force and violence throughout the country of Sindh. They who did not wish to adopt the new religion and yet were not sufficiently strong to oppose it, agreed to submit, and after the rule of the Sûmrâs, Anirâo Samâ became, in St. 1340 (A.D. 1283-84), the ruler of Sindh. Of these, the Jâdejâ Rajputs, who originally are of the Jâdar stock, entering the country of Kachh, conquered Bhuj by force of arms, and residing there, ruled the country and erected numerous forts in all directions, and one thousand, four

hundred, and forty villages are within their rule Jīm Lākha brought the whole of Kachh under his rule, but since I am the historian of Hālar, I will begin with Jām Rāval, the founder of Nagar.

Jīm Lākha crossed the Rān from Bhadrēsar, which was his capital, with a powerful army. The rājā of Sorath came to oppose him, but the Jīm defeated him and drove him back. At this time Sultan Bihādur Shih summoned the Jām to his presence, and placing him in command of his own army, sent him to conquer Pāwāghar,

was present

Ambaran, with

Jīm Lākha

offered for this a *nazar* of some Kachhi horses and one hundred Ashrafis, and marching back to his country was treacherously slain near a place called Ambaran, by the zamindar thereof, whose name was Tamāchi Dēdī, and who committed the deed like a robber by entering his tent in the middle of the night.

His son Jīm Rāval, to avenge his death, slew Tamāchi and then killed Parmil Chāradī, and took Dhrol, and Haradhol, after slaying also Nāg Jethvā, took possession of Nāgarh, near Navinagar. Then he devoted himself during sixteen years to the cultivation and settlement of his country. He also conquered the town of Bakotī.

Jīm Rāval bī Lākha bin Haradhol slew his uncle Harar, and himself ascended the throne.

On account of this wicked deed his subjects, amirs, and relatives hated him, and Râo K h e n g â r, the son of Hamîr, desirous to avenge the murder of his father, called to his aid Sultân Mahmud Gujarâti, which compelled Jâm R â r a l, when the Muham-madan army was approaching, to seek the protec-tion of Ásâpûri Mâtâ. He was thinking of making an offering of his own head to the Mâtâ, whose shrine is as glorious as heaven, when he heard the voice of an invisible angel exclaim—

“To thee do I the land of Hâlâr give,  
From thee the land of Kachh I take.”

Encouraged by this message, he collected his friends and followers, who amounted to nearly a hundred thousand and were of various Râjput tribes, such as J â ð e j â, L á ð a k, D h u d h a n, D h e m a n, Ch â r a n, D a l, and W a g h e r, with whom he crossed the Salt-Rañ and encamped before Morbi, on this side of the Rañ, which had been given to his family on account of the conquest of Pâwâgadh and the surrender of Sûltân Muzaffar by Râo Bhârâ, and advancing thence he halted in the parganahs of Âmbran, Bâlabhâ, and Jodiâ.

The whole of the province was in the hands of different rājās. The Jêthwās ruled as far as N â g n a h, distant about a kos from Nagar; the Dêdās and Châvaḍa Râjputs prevailed as far as the Machhu River; and the rule of the Vâdhel Râjputs, as zamindârs, extended to the village of Khambhâliya; and as far as Kâlâwad was pos-

seised by Kithis under Jūnāgrāh and all plundered in every direction for several years

As all the zamindars united to oppose him, Jām Rāval marched against them, and drew up his van, centre, rear, and right and left wings in an excellent manner and selecting a favourable moment to engage, he said to his comrades, 'I will this day place my head under a crown or under a sword' - Then after strenuous efforts and the display of great bravery and activity, he gained the day, driving back the Kathis to the river Bhadar, and the Jethwis to the salt creek of Bhokarī and the Dedis and Chāvidis to the river Machhu, and he forced the Vādhis to cross the Okhī Rān, and thus obtained the country without any shareholder or partner

### *Verse*

'The land is a tablecloth which belongs to whom God willeth,

And at this table both friend and enemy may partake "

### FOUNDING OF THE CITY OF NAVINAGAR

The city of Navinagar was founded on Wednesday, the 8th of the light half of Śrāvṇa, in Samvat 1396, on the banks of the Rangmati and Nagmati rivers, at a distance of two kos from the ocean during the reign of the Emperor Humayūn of Delhi and of Sultan Mīrshāh bī Muhammad Shāh, of Gījarāt



At that time Sultan A h m a d laid siege to J u n â g a d h ; and Râo M â n d l i k, being occupied with his own troubles, was not able to attend to anything else. In course of time the city began to prosper, and all kinds of artisans crowded to it. At present it is celebrated for its various textile fabrics, such as turbans, head-dresses, dhotis, and petticoats, which are exported to different countries by merchants. Here also silk stuffs, like those made at Âhmadâbâd and Surat, called *mashru*, *atlas*, and *pânc̐patâ*, are produced. Here also painters, dyers, workers in shells, engravers, embroiderers, and tailors produce exquisite articles. This place abounds with kitchen and flower gardens ; and in the latter also plants are reared from which essential oils and perfumes, *e.g.* *attar* and water of roses, *champeli* and *moghara*, are prepared and in great quantities exported to distant countries. In the bazâr all kinds of produce, green and dry, living and dead, is exposed for sale.

Here are Brâhmans who read the *Vedas*, and are distinguished by science, virtue, and kindness ; they are preachers, readers of the *Purâṇas*, perform religious ceremonies, and the Âgnihotri sacrifice. Among the other inhabitants the Bohoras, Khattris, and Bhâtias engage in their respective occupations, whilst the Setâs, Malikis, Râjput Jhâlas, and Sodhâ Vatandars constitute a most respectable portion of the community.

The chief ornaments of this place are the temples of Nâganâth, Bhidabhanjan, Jagannâth,

Haṭ Ḳaṣīr, Jāmnītha, Raṇḥodrū and Ḳal-ly ūḡ, the monastery of the Gohāḡ Gosāins, and the temples of the Jains and tombs of many Bohoras. The tallo called Jamsīr, to the west of the city, is always overflowing with sweet water. Four kos from the city on the seashore is the temple of Roḡi Matā, which is both strong and famous.

The inhabitants all dress well, have a pleasing complexion, are intelligent, and the beauty of the women is so seductive, that even his lordship the Qizī and the Sheikh al Mīshukh agitate their beards and sing the following Ghazal aloud —

The deed why worship? Purity is here,  
 Why doubt? come to the Ḳa'bah, God is here,  
 The Ḳībah, but of stone and loam you see,  
 Now come, adore an idol; here it is,—  
 I searched the world's book case from leaf to leaf,  
 I saw your mark, and sud this is my hope.  
 The Ḳībah and the Zem zem was a trope,  
 Its truth a pure heart is, such is my hope  
 When God did give to man a shape, his own,  
 He sud —How pure his heart, our place is here,  
 In this garden I am each blo som's friend,  
 Here hope to nod the scent of unity,  
 To this threshold bow your head, O Ahmād,  
 Because each king a beggar here becomes

According to the saying "the people follow the religion of their king," the adherents of Islam generally shave their beards, although the worship of tomb, throw about colour at the Holi,



Hat kesvar, Jammîtha, Ranchodrâi and Kal ly inji, the monastery of the Gokali Gosâins, and the temples of the Juns and tombs of many Boboras. The tal is called Jamsîr, to the west of the city, is always overflowing with sweet water. Four kos from the city on the seashore is the temple of Roji Miti, which is both strong and famous.

The inhabitants all dress well, have a pleasing complexion, are intelligent, and the beauty of the women is so seductive, that even his lordship the Qizî and the Sheikh al Mashukh agitate their beards and sing the following Ghazal aloud —

The dead why worship? Purity is here,  
 Why doubt? come to the Ka'bah God is here,  
 The Ka'bah, but of stone and loam you see,  
 Now come adore an idol here it is,—  
 I searched the world's book case from leaf to leaf,  
 I saw your mark, and said this is my hope  
 The Ka'bah and the Zem zem was a trope,  
 Its truth a pure heart is such is my hope  
 When God did give to man a shape, his own,  
 He said —How pure his heart, our place is here,  
 In this garden I am each blossom's friend,  
 Here hope to find the scent of unity,  
 To this threshold bow your head, O Ahmad,  
 Because each king a beggar here becomes

According to the saying "the people follow the religion of their king," the adherents of Islam generally shave their beards, abandon the worship of tombs, throw about colour at the Holy,



permission for coming this money, and ordered it to be called *Juncari* in the Hindi language, and by the mispronunciation of the vulgar, it is now called *Jari*. It is said that Jam Sataji lived and ruled with independence, pomp and splendour. During his time, Daulat Khan son of Amin Khan, the Mutasaddi of Junagadh, revolted from the Pulchah Akbar of Delhi who despatched an army to coerce him, which arrived at the fort of Junagadh, and when Daulat Khan was hard pressed he begged aid of Jam Satarsâl. The Jam Sheb, whose fortune was in the ascendant, and who was desirous of an opportunity like this sent his Kânwar Bhirji and Bhaji Dal and Jai Vazir and Loma Khûman the Kathi with 12,000 brave Rûpât horsemen to his aid. When the army of the Jam had camped at Majevali about four kos from Junagadh, Daulat Khan became alarmed, and began to think that it was not wise to trust to those who were desirous of gaining land, lest—God forbid—they should enter the city, and he should afterwards be unable to make them leave it. He therefore made apologies to his ally, whom he informed that he intended to negotiate for peace with the imperial army, and requested him to return to his own country. This news was most unpalatable to Kânwar Bhirji who at once attacked the Delhi army on his own account, defeated it and took a large booty consisting of 72 elephants, 3,000 horses, 70 palanquins, many tents, camels, and all kinds of arms. The



ground, the imperial army was deprived of the chance of fighting a pitched battle, accordingly it was determined to march on Nagar, because the Jam kept all his stores there, and in trying to defend them would be compelled to offer battle. Accordingly the army was put in motion and when it had arrived in the *qishâ* of *Dharol*, the Jîm made his appearance with the auxiliary forces of *Rao Bhîrîyî* of *Kachh*, and several skirmishes were fought, in each of which the Jîm was victorious. *Lomî Khûmân* the *Kathi* had on a former occasion in the campaign at *Jânîgrâdh*, kept an elephant for himself, taken from the booty of the imperial army, and had on this account been much annoyed by *Jîrî Vazîr*, and thus bore a grudge towards the Jîm, as was also the case with *Daulat Khân* of *Junîgrâdh* whom the Jîm had now called to his aid, and who likewise fancied that he had suffered some wrong,—

If a man's evil day has arrived,

He will do what ought not to be done

A fellow feeling made these two individuals friends, accordingly they communicated with the *Khân Vîzam Golîstîsh* and made an arrangement to bring the army of the Jîm into trouble by deserting it at the moment of onset. The enemy was greatly pleased with the news, and when the fight began, both *Lomî* and *Daulat Khân* loosed the reins of their horses and fled. This sight so discouraged the Jam, that he likewise fled.





Kunvar Ajji Jai Vazir and a company of 1,500  
 Attis who were going on pilgrimage to Hinglaj  
 Devi and who had on their way joined the army  
 of the Jains and these fifteen hundred perished  
 together with Kunvar Ajji and Jai Vazir while  
 of the imperial army Muhammad Rasi Sayyid  
 Sharf ul din Sayyid Kabir, Dawud Ali Khan, and  
 others, amounting to two hundred men were  
 slain and 1000 wounded and of the Jains army  
 700 horses were disabled and all the treasure  
 plundered. This battle was fought on the 8th As-  
 sud, Samvat 1619, or the 6th Rabiya A. H. 1011.  
 After this unexpected victory, the imperial army  
 also conquered Junagadh, Patanetar, Dvarka and  
 the island of Sankholwar. The imperial army  
 now took up the pursuit of Sultan Muzaffar  
 who had fled to the country of Kachh to Vistar  
 Divilar when the imperial army had crossed the  
 Rinaro Bhar; then surrendered Muzaffar to the  
 imperial servants in exchange for the Jirgana of  
 Morbi, but Sultan Muzaffar committed suicide  
 by cutting his throat and thus died.

The reign of Jain Satrasil alias Saty  
 lasted 17 years 3 months and 15 days. He gave  
 Gondal to his younger (third) son Vibhij  
 which was his wife and Rajat m. l. c.  
 Kalwar, and Vibhij's descendants are still called  
 Vibhijans.

JAIN JANSUNI SECOND SON OF JAIN SATRAJI

Jain Jansuni's first son kept on the



result. Seeing he could effect nothing the Jām became helpless, and accordingly he despatched Sankardis Nigar, the Thakur of Rāmān, a brave soldier, to the seat of war, with the promise of a great reward if he could bring this affair to a happy end. Sankardis went to Halawād, and pretending to come on an errand of condolence to the rājā, whose son had died, wrapped himself in a sheet, and made his entrance into Halawād with 100 sowars during the evening repast of the chokidars—a time when they are off their guard. He entered the apartment of the rājā when he happened to be asleep, and putting a dagger to his breast, awoke him. The rājā was in fear of his life, his mother, who was present, interceded with Sankardis, but the latter carried him to the Jām. When the rājā arrived, the Jām smiled and said—"You are welcome." He replied, 'Sankardis the Nigar, who is a Brahman, has outwitted me, and indeed it is no disgrace if we Ryputs are outwitted by Brahman.' It was the intention of the Jām Sāheb to keep the rājā prisoner, but Sankardis, who had made a promise to his mother to bring him back, begged that he might be excused. Hereon the Jām issued orders to kill Sankardis the son of Demohar. The latter, however, by his quickness and the force of his sword succeeded with his followers in carrying the rājā safely back to Halawād but was himself slain with all his followers, and the truth of the proverb that the company of

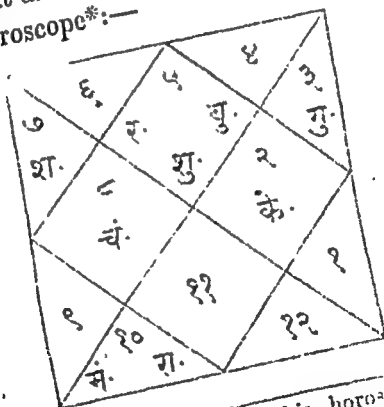
princes is like that of lions, was again confirmed. Jâm J a s â j i spent much time in travelling. His reign lasted nominally for eight years, when his Jhâli Rânî gave him poison, and thus deprived him of both his crown and his life.

JÂM LÂKHA BIN AJÂJÎ.

He began to reign on the 30th Mahâvad, in Samvat 1681; he reigned 21 years, 1 month, and 10 days. In his time Sultân Nûr-u'd-din Jahângir ruled at Delhi.

JÂM RAṆMALJÎ BIN LÂKHÂ.

His reign commenced on the 10th of Chaitra sud in Samvat 1702. He was born on the 9th Śrâvan sud at dawn. The subjoined figure represents his horoscope\* :—



\* No explanation is given of this horoscope in the Persian MS., but persons unacquainted with astrology may be informed that the twelve arcs of this diagram are assigned to Mercury, the Sun, Venus, Saturn, the Moon, Mars, Râhm, Jupiter, Ketu, respectively, which was the combination of planets at the prince's birth.

His 'bopel son Satiji was born of a daughter of the rich house of Jodhpur and was expelled from the country after the demise of Ranmalji, his father. He then went to the Court of Delhi and obtained the pargana of Kadi in Gujarat in 1570, and I will now relate an account of what he afterwards did.

One day Jam Ranmalji was hunting in the jungle and happened to perceive a Santia, reclining under a tree with a young and beautiful woman with arched eyebrows, whose charms captivated him. Overcome by desire he went and seated himself by her. When the Santia, overtaken by fate, laid gaze to battle, the Jam asked her who she was, and the lady spoke as follows:—“I am the wife of a Brahman and the goddess Santia has intercepted me. I am by decent if you approve of me, I am at your service.” The Jam ordered the Santia to be killed and carried the woman away to his palace but from the moment she entered the palace he contracted a painful disease and the pain becoming excessive he emancipated himself but when he was healed he married a Hindu girl who became his Rajah. When she fell ill he had recourse to a doctor who advised him to fast for seven days from his own tribe. I don't know what the result was to him.

of State, and addressed them thus: "I have been impotent for a long time, and this is not my son, and it is fitting that my younger brother Raisingh should succeed to the throne after me." Jām Rāṇmalji lost his life some time afterwards with Sāṅgoji Haradhōl, fighting against the force of the imperial army, whereupon Raisingh expelled by force the adopted son the Rāṇi had bought, with all the Rāthods, including also Govardhan Bhandāri and others, from Nagar. Rāṇmalji's reign lasted 15 years, 3 months, and 18 days.

#### JĀM RĀISINGH BIN LĀKHĀJI.

By the agreement of the nobles and chief men, he was installed on the throne on the 13th Asād vad, Samvat 1717. At that time Sultān Qutbū'd-dīn arrived from Ahmadābād with a powerful army. The Jām hastened to meet him, and fighting a sanguinary battle on the plain of Shekpāt, he lost his life. Hereon the imperial army occupied the city, and named it Islām-nagar. A mosque was built in the bazār, and from that time the Bādshāhi vero began to be levied. Kūnwar Satāji (Prince Tamāchi) and several other survivors of the battle left Nagar, which had no strong fort, and by sheltering themselves in the cactus jungle escaped to Okhā. Jām Raisingh reigned 2 years and 25 days.

#### JĀM TAMĀCHI TAGADH BIN RĀISINGH.

On the 8th of Śrāvan vad, Samvat 1719, Tamāchi succeeded to the throne and distressed the

Budshahi Thînadars and the rîvats by the depredations committed around Nîgar, in such a manner that he obtained the cognomen Tîga dh (Reiver). Gradually, however after the expiration of fully nine years he was pardoned his offences through the kind offices of Mîhîrâj Jassantsingh of Jodhpur and Vîzir Âad Âî Khân, Subhîdâr of Gujrat, on whom, when he was yet a minor official the Jâm had on some occasion or other bestowed his own horse, and in Samvat 1723 Nîgar was restored to him and he regained his throne, and the Qîzis and Mustîs who had remained in the mosques were sent to hell. His reign lasted 27 years, 1 month, and 17 days. In those days Shîh Jâhîr Bîshîh ruled at Delhi.

#### JÂM LAKHÎR Mîs TAMÂCHI

He obtained the miranî on the 10th Âso sud, Samvat 1739, and sat on it 19 years and 1 month.

#### JÂM RASICH Mîs Lîvî

His reign began on the 10th Kartîk, in Samvat 1765, but he was put to death by his brother Hardhî the son of Hemadî Vîrâhî Rîj pîtan who held the parganah Harîan in gîrd. He took possession of the throne, but sat for four of the Mîhîrâj Jassantsingh. The reign of both lasted for one year and two months.

#### JÂM TAVÎR Mîs RASICH

He came to the throne on the 11th of Bhâdrapad in the year 1767. While yet very young he was the subject of Jîrî Farîdâdî, who was his maternal uncle. It was that



Hardhol might endanger his life, and putting him into a box, conveyed him to his maternal aunt, Bâi Ratnâji, at the Court of Bhûj, and begged her to protect him. His aunt spent large sums of money to promote his interests, and also wrote to her brother Râj Pratâpsingh to give his daughter in marriage to Mûbâriz-ûl-Mûlk, known also as Sarbûl and -khân, the Sûbahdâr of Gujarât, and the daughter of one of his cousins to Salâbat Muhammad Khân Bâbi, who was at the head of the army, and they, being thus gained over, expelled Hardhol from Nagar and installed Tamâchi on the masnad.

In conséquence of his good services, the pargana of Hariânâ was given to the Râj of Halawaḍ. The villages of Charakhḍi, Trâkûrâ, and Daiyâ were given as dowry with the sister of Jhâlâ Nâranji, who was married to Salâbat Khân. In course of time, however, the sons of the latter, *i.e.*, Sherzamân Khân and Diler Khân, sold all three villages to Kûmbhâji of Gondal; and lastly, for the aid afforded by Râo Sâheb Desalji of Bhûj, the fort of Bâlambhâ and several other mahâls were mortgaged to him in Samvat 1775, and in 1792 the Râo Sâheb rebuilt the fort. Mûbâriz-ûl-Mûlk levied three lākhs of rupees the first year, and on coming the second year, after some dispute, through the intervention of Salâbat Khân, he obtained one lākḥ as tribute.

Afterwards Mahârâja Ajitsingh, who became the Subah of Ahmadâbâd, arrived with an army at

Nagar, planted a battery of artillery on a mound near the lake, and a sanguinary battle ensued, in which a great number on both sides drank the water of death. The Mahârâj returned successful, but the brother of the Jam—Kâkâjî by name—slew Jam Tamâchi with the sword and sent him to Paradise. The reign of Tamâchi lasted thirty two years and one month.

### JÂM LÂKHÂJÎ HIS REIGN

He came to the throne on the 11th Âso sud Saurat 1799 and died of small pox, but some say by poison. He reigned 21 years, 9 months and 10 days.

During his reign Vînji and Mehrîman Khavâs arrived from Hahward with Bû Depôdî whom Jâm Lâkhâjî had married, and since Mehrîman was an able man, by the assistance of Mehtâ Bhangî and Jagjirân Ojha, he assumed the administration of the State. This monopoly displeased the other courtiers, who accordingly slew Vînji the brother of Mehrîman Khavâs, in the Rajmahal. Mehrîman Khavâs being a valiant man, taking no account of the chokidars and guards, hastened to the spot, but finding the doors locked and obtaining no entrance, he effected one by causing some men to stand on each other's shoulders and using them as a ladder to scale the wall. Having in this manner entered the palace with a band of companions he fought with the guards from morning till evening slew several persons, and captured

order to ruin the Divân Sâheb Amargi, but was defeated in a battle fought at Panchpipla. After that he called the army of the Gaikwâd to his aid, and conquered the fort of Derrâ, but was unable to keep it, and after repairing its defences, which had been broken down, he returned. In Samvat 1844 he built the fort of Navânagar of white stone, with five gates and eight posterns and twenty-three towers.

In Samvat 1850 Jâdējâ Dâji of Gondal, Modaji of Dhról, Mehrâmanji of Râjkoṭ, and Rammaji of Khirasrâ, lighted the flame of rebellion by laying waste the province of Hâlâr; and to punish these men, Mehrâman Khavâs marched an army into the parganahs of Râjkoṭ and Sardhâr. It so happened that the Divân Sâheb Raghunâthji, elder brother of the author, was at that time with me and my brother in Nagar with a large force.

The reason of the Divân's arrival at Nagar was as follows:—When the Divân Sâheb Raghunâthji had been imprisoned by the Navâb Sâheb Hâmid Khân, the fort of Chorwâd belonged to the author, whilst the fort of Sutrâpârâ was in possession of his younger brother Dalpatrâm, and we were liberated by the strength of our own hands. As Mehrâman Khavâs had a feud with the surrounding rājās, he was in search of an experienced man, and thought our arrival would be a great assistance to him, and he therefore sent Mehta Adâbhâi, kamâviśdâr of the parganah of Kandornâ, with a hundred sowars,

a drum, and a flag to Chorwad to recall the Divân. The Divân Síheb, considering this a good omen, disregarded the pressing invitations to stay of Sheikh Badru'd-din, the Zamindâr of Mañgrol, as well as of the Varib Síheb Hâmid Khân, and the Zamindâr of Gondal, and proceeded to Nagar, where he was received with much civility and politeness by Mehrâman Khawâs, who obtained for him, from the Jâm's government, the parganah of Pardhan and some villages in Kithiâvid in jâgir, together with the privilege of commanding the van of the army and certain other Sibandî commands. He received a seat opposite to, and on a level with, the Jâm Síheb's seat in darbâr. Besides the Divân Pîgah he had several Arab banners under him, namely, those of Jamâdîr Sheikh Zubaidî, Sâlih Abdulla, Muhammad Abûbâkr, Hâmid Mohsin, and Hîmid Nîsir, as well as other companies of Sindhis, such as those of the Jamâdîr O'mar Durâ, of Râna Rukan, amounting in all to nearly eight hundred men. Mehrâman Khawâs regarded the Divân Síheb as one of his own Âmiris. At this period Farid Khân, Ali Khân, Khîubhai Sethi, Bhagwînji Sôdha, Gajwîngi Jhîlî, and Keshwîji and Vaswîji, the maternal uncle of the author Mehta Adîbhî Nâgar, Keshar Thakar Lohânî, all of whom were jîgîrdârs, joined the army with the Zamindârs of Hâlîr.

Gajwîngi Jhîlî from Halwad, Vakhtîji Desî  
of Peth...

arrived with auxiliary troops, and in one week the whole parganah of 'Sardhâr [Hâlâr] was laid waste, and from several villages large sums of money were raised. At that time Vakhatsinghji Râval of Bhâvnagar, who with a large army had been warring against the Kâthis and had succeeded in wresting Chital from the auxiliaries of the Navâb Sâheb Hâmid Khân, came and encamped at Jasdan, and intended to conquer also the fort of Jetpûr. On this occasion, however, a meeting between him and Mehrâman Khawâs was arranged by the Divân Sâheb Raghûnâthji, and both armies approaching each other like two seas, remained stationary for twenty days. Vakhatsingh being related to Gondal, was, however, unwilling on that account to join Mehrâman in attacking that State ; while Mehrâman on his part was unwilling that Vakhatsingh should continue his warfare against the plundering Kâthis. Hence they separated without coming to any mutual agreement.

On that very day Morârji bin Dûlabhji, the cousin of the Divân Sâheb, who had been deputy in place of his father at Jûnâgadh, and was also mûtasaddi for the parganahs of Mângrol, Koḍinâr, Unâ, and Delwâḍâ, having been liberated from his imprisonment by the Navâb, arrived with a troop of cavalry and a band of Arabs, Jamâdâr A'wad Ali and Nûru'd-dîn, and Jiya and O'mar, and other Sindhis. Râval Vakhatsingh bestowed on him a fitting jâgir, and took him into his

service. Owing to the evil of the times Mehta Varnaji Mankad, maternal uncle of the Diwan Sahib, died this year at the camp of Magarvādā.

Jadeji Daji of Gondal, and Ranmalji, of Khirasa, and other Jadejis invited Fatch Muhammad the Kamdar of Rao Ryddin to aid them in the plunder of Halar, which was well cultivated and full of wealth. Now, as the Rao of Bhuj had an old grudge against Nagar, Fatch Muhammad, who was assisted by good fortune and possessed a good share of bravery, was waiting for an emergency of this kind considering that it would be to the advantage of his fame, and accordingly he persuaded the Rao Sahib that this would be a good opportunity to avenge the ancient injuries inflicted by his Rival, and equipped the Rao with a mighty arm and a large quantity of artillery, and entered the province of Halar. When Bhawan Khawan the younger brother of Mubraman Khawan heard of this secret, he hastened with an army to meet the foe, and encamped at the village of Khakhabel. Fatch Muhammad noticing, pressing him to a flank movement, encamped his army in the plain of Parthars. In the morning, after the sun, the Sultan of the movement, had dispersed the army of the war, Bhawan proposed to retreat, but Fatch's army came to the aid of his movement, and encamped his army saying that no apprehensions were to be entertained of Khakhabel, as it was the graves of the children of the

country a boy is often heard to say : " Let me be alone on one side, and on the other all the Kachhis." Bhawân, the empty-headed, being thus puffed up by the bravado of Purshotam, like a leather bag full of wind, turned the army towards the enemy, and induced the Divân Sâheb Raghûnâthji and his two brothers to take the command of the vanguard.

When we three brothers joined the camp with our cavalry, Fateh Muhammad, although at the head of an army numerous as locusts and ants, on hearing our drums and seeing our banners, coiled himself up within his limits like a sleeping snake, and untwining himself like a half-burnt rope, as it were an elephant which has burst his chains, or a lion which has broken his bonds, and advanced his cannon and rockets and camel-swivels and muskets, and behind them followed 15,000 Kachhi infantry with Sindhis, Arabs, and Afghâns, 20,000 Râjpût and Sindhi cavalry, and 400 mail-clad men like elephants. As these successively advanced to attack us, the Gondal, Râjkot, and Raînmâlji's forces stood ready to engage on the right flank.

The cowardly Bhawân Khawâs, having never made war, was in a fright, and was like one who pulls off his shoes before he has reached the water ; he lost his presence of mind, and courage fled from his heart, and sought for some pretext to escape from this difficulty. He then said : " Let Râjâ Gajsingh of Halwad, who is related

to both sides, begin negotiations of peace, to say there is a truce, and Jhalri, which is at a distance of four kos to the west of this, will be our next camp." The troops on receiving this news were glad to get out of their dangerous position, and on the pretence that their leader had so ordered, they borrowed speed from the wind and lightning, and quickly departed from that place. The army had not retreated farther than half a kos, when the author overtook Bhawin Khawis by order of the Divān Siheb Raghūnāthji, on whose part he delivered to Bhawin the following message: "The enemy has now arrogantly advanced. If we now retire and show our backs, it will be a disgrace to the government of Nawāngar, and will be imperilling our lives for nothing." Accordingly Bhawin, with all the grandees of the State of Nagar, unwillingly determined that the army should retrace its steps, and said: "Tell the Divān Siheb Raghūnāthji to form the right wing with his cavalry, whilst I take part in the battle on the left, with the whole army and artillery." The author hastened back quickly to my brother, the Divān Siheb Raghūnāthji, and informed him of this, and he immediately marshalled his forces on the bank of the river in one line of infantry and one of cavalry, ready for battle, like a rampart of iron. The fight commenced with an attack by the enemy, who rushed up on us with seven thousand infantry, shouting "Ah! Ah!"



They attacked us boisterously like the waves, of the stormy ocean, and the roaring of the artillery and the hissing of the rockets caused the earth to quake. The Divân Sâheb also attacked them like a lion with two hundred infantry and one hundred cavalry, shouting :—  
“ Har Mâhâdev ! ” After firing one discharge of musketry at the enemy at close quarters, they closed and fought with swords, spears, knives, and daggers ; then the antagonists came by degrees to fists and cuffs, striking each other on the cheeks and breasts with their hands. After many had been slain on both sides, all parties got fatigued, and the enemy retreated, whilst the Divân Sâheb departed victoriously amidst the sounds of joyful music to his post, leaving two hundred Kachhis killed or wounded on the battlefield. When Fatch Muhammad perceived his troops in this condition, he became greatly enraged, and advancing from his position poured his men on the troops of Bhawân Khawâs like a rain-cloud, breaking his array and dispersing his troops as a mountain torrent washes away pebbles. Bhawân Khawâs, with six sowârs, escaped thence by hard riding, and took refuge on the mound of Khâriwak. His carabineers became food for the sword, and the Gondal force plundered the Nawânagar camp, thus left destitute of guards and protectors, until nothing remained but the tents and cannon of the Divân Sâheb, which were in his own charge, whilst the army of Nagar

had nothing except the canopy of heaven for a covering and the torch of the noon for a light.

After Iatch Muhammed had defeated Bhawan Khawis, he erected batteries against the Dewan Sahib. Artillery began to roar on both sides, and muktry al-<sup>1</sup> had its work. Ray Gaj Singh had withdrawn to camp in the hope that as he was a relation of the Rao Iatch Muhammad would not attack him, but was disappointed, and the enemy, who were desirous to engage, attacked and charged them. But the brave men of his force withstood their charge and remained as firm as Mount Elburz and did not give ground and the British troops, courage failing them, returned unceremoniously to their own camp. Bhawan Khawis with a few trusted Khawis adherents and others, reached Jhalawar with only the clothes on their backs whilst the Dewan Sahib remained on the battlefield, shrouded and buried the dead and having loaded the wounded on camels arrived in Nagur on the evening of the second day. But Iatch Muhammad, of victorious fortune, went on burning and plundering the surrounding villages as far as Khairabad, and then after leaving runners from the march departed.

#### JAM JASAI MAKES A FRIEND OF THE PRINCE OF BHOJJI

The Jam Sahib was so much affected by the overbearing demeanor of Mehranvali that

and the ambition of his sons, that he consulted the rich and the poor on the means of overthrowing his power; but Mehrâman Khawâs cut off the nose or the ears of every one who was discovered to have listened to the Jâm Sâheb, and some were lightened of their heads; and in this way several foolish persons were ruined, imprisoned, and put to death, and the plot spread so far that Bâi Achhûbâ, the Jâm Sâheb's wife, who was also much displeased with the state of affairs, held out to Shekh Muhammad Zubaidi, the commander of the Divâne Sâheb's Risâlâh, a bribe of one lâkh of jâmis, but he excused himself by asserting that he was unwilling to do anything without the command of his master. Accordingly, at his suggestion, one night the Jâm Sâheb dressed himself as a female and entered the Divân Sâheb's house, and taking the author aside, said: "This Mehrâman is a thorn in my liver, or a pebble in my eye; if you will expel him by any means whatever, I will give you the parganah of Jodhpûr in perpetuity, as well as one-half of all the moveable and immoveable property of Mehrâman Khawâs, which amounts in value to nearly one krôr." When I communicated this proposal to my brother, he gave a plain answer as follows: "I will not, for greed of this world's goods, bring disgrace upon the family of the Divân Sâheb Amarji, and cannot commit a treacherous act towards Mehrâman, through whose influence I have come to Nagar,

but I shall, as far as possible, endeavour to restore peace between both sides' When the Jâm Siheb despaired of being able to effect anything with the Divân Siheb or the inhabitants of the town, he secretly despatched messages to the Jadejî confederates and to the Rîo Siheb Bhînjî, inviting them to plunder the district of Halâr with the villages which were in the hands of Mehrâman Khwâiz, and granting them permission to do so. Accordingly they immediately commenced to hover about those places like vultures over a carcass, according to the saying —

“How fortunate is it to attain two objects by one act

One should run with alacrity at the smallest signal of a friend ”

#### ACCOUNT OF THE LAYING WASTE OF GONDAL BY THE AID OF ÂBÎ SHELUKAR

Âbî Shelûkar, who was the Sûbah of Âhmud-âbid, arrived with a powerful army on the frontiers of Halâr, levying tribute in Samiat 1850, and he brought with him the cavalry of Malhîr Rîo from Kadî, which was under the command of Hannumant Rîo, and the army of Navah Ghiznâ'd din from Sami Mânypûr, on condition of defraying the monthly pay of their troops

Mehrâman Khwâiz, by agreeing to pay what they demanded, obtained a promise from them that they would ravage the parganah of Gondal

As at that time one of the beloved children of the author was being married, and he was necessarily unable to be present, Pasu [Thakur] Lohânâ, the Mutasaddi of the town of Kâlâwad, who on account of the attachment between his mother and Mehrâman, considered himself as a son of Mehrâman Khawâs, was appointed to act as deputy by Mehrâman during my absence, but being a man of no weight or standing he did not conduct matters well.

Âbâ Shelûkar sent his Nâib Amratlâl Nâgar to Nagar to request the presence of the Divân Sâheb, as without him no business could be satisfactorily conducted; but the latter despatched the author, to receive whom Âbâ Shelûkar ordered troops to march out, which escorted him with many demonstrations of honour to the camp, where he received for a whole month an honourable reception, and spent his time very pleasantly, seeing at night dancing girls perform and hearing songs and music, while the days were passed in the amusements of chess and card playing. After the expiration of a month after ravaging the parganah of Gondâl and making it a grazing ground for wild beasts he returned.

It is related that Nânâ Farnâvis, of Puzâ, was enamoured with the wife of Âbâ Shelûkar, but as he was unable to obtain access to her alone and thus enjoy this rose without a thorn, he appointed Âbâ Shelûkar to the Subâhdâri of Âhmadâbâd and farmed to him the revenues of that province

for an annual sum of twelve and a half lakhs of rupes for the space of five years, and thus removed the snake from the treasure.

The Shikûr was himself a voluntary, and had intercourse with many Meghal Afghan and Hindu females. They have said : "Who stops the road of others, soon one will stop his road."

And it so happened to him that a concubine of his grew yâd. But, soon how or other, he became acquainted with the actions and conduct of his wife, whom hitherto he had imagined to be chaste, and, therefore, pretending that he wished to visit Dêrkhî, he brought his wife with him to Courrat.

I have my child held her on several occasions and did not consider her to be very handsome but as the verse says—

"You should see Laila with the eyes of Myrûn"

In this way Nâûl Iarnûs lost both the lady and the money.

*Verse —*

"Sikandar even was unable to drink a draught of the water of life,

For such the gods cannot be effected either by power or gold."

MEETING OF THE NAWÂN SHER HIND KILÂN WITH MURSHID KHAN AT KALAWAR.

When the Nawân Shîb Haidar Khan returned from the army he had an interview with Murshid

Khawâs at the Qasbah of Kâlâwad, on which occasion the Navâb Sâheb took hold of the hand of the Divân Sâheb Raghûnâthji and that of the author, and placing them in those of Mehrâman, said :—"These are deposits of mine, treat them honourably and kindly, and consider them for a short time as your guests."\*

### CONCERNING THE WÂGHERS OF OKHÂ.

In Sainvat 1851 Mehrâman marched an army to Okhâ, in order to punish the Wâghers, and rased some of their villages to the ground.

The author having obtained leave, went on pilgrimage to Becharâji. On his way he encamped at Dhândhalpûr, where he became the guest of Godađ Khavađ. At this time a band of sowârs in the service of the Zamindârs of Limbđi, Wadhwân, Dhrângadhrâ, and Chûdâ, carried off some of his cattle, but were pursued by the author, who recovered the cattle, after some fighting, at the village of Sejakpûr, but lost three men and horses. Again in the plain near Bajânâ he met a band of accursed ones of Jatwârâ, under their chief, a Vârâhi Jat, Nura by name, but after a little musketry fire we dispersed them, and afterwards all visited mother Becharâji. Bhâosingh Desâi, Zamindâr of the town of Pâtđi, and his son

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\* This interview has already been alluded to before. Here, however, the translator from the Gûjarâthi writes that the Navâb said to Mehrâman that : "He had better treat them with the honour due to their rank."

Vikhatsingh and his brother Rīs'ijī came to meet us with great civility.

### Flight of the Jām Shihab Jasūjī

In Sunvat 1853, Sivrim Kamedan arrived with an army on behalf of the Sunnat Peshwā and Gekwad Sirkars, to collect tribute in Kathiawad, and encamped at Pardhari. Mehriman Khawā is despatched me with some followers to make arrangements about paying the *jāmabandi* and Sivrim himself came out about three miles riding on an elephant to meet us, and I stayed with him for a month and a half, and he treated me honourably. He seemed to me to be a man of great courage and ability.

Silkily news arrived (in the camp) that the Jām Shihab with his brother Satyī had escaped by quick riding under cover of the night, and had encamped near the Kiliwad Gate. This happened as follows.—It had always been the intention of the Jām Shihab to overturn the power of Mehriman Khawā is, therefore by promises of pay and service he allured the Arab Jamīdars to his own side, and plotted with them, and they, to remove all suspicion, encamped at the village of Morikundī and agreed to remain there waiting in ambush, till they heard the firing of a gun on hearing which signal they were all to assemble at the Kiliwad Gate. Jamīdar Shihab of evil fortune who was on guard at the Kathiawad Gate, was alerted by the noise and appearance of the



undertaking. Accordingly at midnight on a dark night, considering the rain and clouds as an aid to his design, the Jâm arrived at the gate and commenced a musketry fire in the direction of Mehru's mansion. Mehru, awaking from the sleep of carelessness, saw the aspect of affairs changed. He immediately sent for the Divân Sâheb Raghûnâthji, and commenced to surround and cannonade the gate and its defenders.

The Arabs, who were listening for the sound of firing as a fasting man for the sound of Allah Akbar, at once ran to arms ; but owing to the good fortune of Mehru and the bad luck of the Jâm, such violent rain fell that night that the two rivers were in full flood. The hopes of the Arabs were thus blasted, that is to say, they could not cross over, and owing to the non-arrival of their aid, the Jâm and his adherents began to lose courage from the constant cannonade. Sâlih and most of his men being wounded, waved a flag of surrender. Mehrâman, at the advice of his chief ministers, showed them quarter on condition that the Jâm Sâheb should come to his (Mehru's) house, and live there at his ease like a parrot in a cage. And after obtaining in this matter the guarantee of the Divân Sâheb Raghûnâthji, of Mâhâdev Ojhâ whose family is distinguished by a reputation for high birth and learning in the zillâ of Hâlâr, of Muhammad Bârug and Nâsir Bârug, the Arabs, and of Mâlik Farid Khân Sêtha, the Jâm, Sâheb came down, and when his palankin arrived

at the house of Mehrīman, which is on the main road, he was forcibly taken in and kept under strict surveillance, whilst Sataj, his brother managed by swift running to escape to his own house. The securities could not, for fear of Mehrīman, forbid him thus carrying off the Jam Sīheb, and the latter kept him in *durance vile* for two months without allowing him a change of clean clothes, or a barber to shave him, or the services of a washerman. The Dīwān Sīheb, who could no longer bear this state of matters despatched the author to Mehrīman in order to effect the release of the Jam Sīheb. Mehrīman, however, spoke so harshly and abusively that we both had our hands on our daggers, but at last he suffered the Jam Sīheb to depart to his palace. From that day, however, Mehrīman harboured great spite against the Dīwān Sīheb, and endeavoured to get him removed. In the same year also his brother Bhrāwīn Khāwīs died in unnatural death from a razor wound. He was Mehrī's younger brother.

#### ARRIVAL OF FATEH MUHAMMAD

In SĪRAT 1853 Fateh Muhammad Notices again crossed the Ran with the desire of ravaging Hidar. Mehrīman Khāwīs elevated his standards against him, and entertained in his service the Afghan cavalry of Jamāl Sher Jang Khān and Af Khān Shāhīd Khān, and Karīmīd Khān and Anwar Khān who had been

discharged by Malhâr Râo, the Zamindâr of Kađi, and promised the Navâb Sâheb Hâmîd Khân two lākhs and fifteen thousand jâmis for his aid, and thus collected a very large force, and encamped at the village of Dhensarâ, of the Morbi Parganah, near the shore of the Rañ.

Fateh Muhammad, from his inborn valour, encamped his force at the distance of a cannon shot. Mehrâman Khawâs drew up his men in battle array in two lines with the forces of the Navâb Sâheb of Mukhtiâr Khân Bâbi, the Jâgirdâr of Bântwâ, and Shekh Mûrtazâ with his troops from Mângrol, and Jamâl Khân Balûch, Harisingh Pûrbiâ, and the Sindhis, and Pratâpsingh and Kesrisingh, grâsiâs of Bâlâgâm. Fateh Muhammad, giving up all idea of fighting, offered to treat for peace through Gajsingh, and made peace on condition that both sides should agree to whatever should be settled during the next months by the Divân Sâheb Raghûnâthji on behalf of Nagar and Kaliân Hirji on behalf of Jûnâgadh, and Karsanji Jhâlâ on behalf of Râj Gajsingh, the Shâ Shâvji on behalf of the Râo Sâheb, and thus by a treacherous peace he evaded all evil.

#### RÂO SÂHEB RÂIDHANJI COMES TO NAGAR AND RETURNS DISAPPOINTED.

In Samvat 1854, Râo Sâheb Râidhanji arrived with (his Kâmdâr) Fateh Muhammad and an army more numerous than ants and locusts, accompanied by fire-raining artillery, and encamped

in the plain of Nainagar, near the temple of Sri Nāgināth Mahadeva

Mehrāmā Khawīs, being on bad terms not only with his master the Jīm, but also with the riots and qashātis, had no other friends except the Dīwān Sībīb, and did not consider Alif Khān, Zūlfikar Khān, and other Arab Jamālīs friendly to him. Accordingly he built up the fort gates with bricks and placed two or three heavy guns in position, and stood ready to oppose them, but some who were within the town, such as Malik Ibrāhīm Khān, Mī Khān, Dīulat Khān, and other qashātis, colluded with Iltāf Muḥammad, and informed him that as the wall of the fort on the side of the talā was not strong, that he ought to make his attack on that side, and that as soon as he had placed his scaling ladders against it they would make an attack from the inside, and thus fighting on both sides, they hoped to repulse the Afghāns who were not furnished with firearms, and Iltāf Muḥammad accordingly did so. It happened however that Mehrāmā Khawīs came at sunrise to inspect the batteries just as an angel alights from heaven. Accordingly, when the sovereign of the firmament ascended with his rays into the azure vault, and the Kachhī troops had placed ladders against the fort wall some of them were slain and others thrown down. An assault was made on the Khumbhāt Gate, and many attacked the Dīwān Sībīb headlong, whose post was at the Nāgināth Gate. The latter

of the artillery and the confusion shook the earth, and in the tumult among the townspeople, during which the author happened to be on the mound near the talâv, his horse was killed under him by a musket-ball, and hastened to the posture of non-existence. In fine, by the protection of Nâgânâtha, who is the tutelary deity of this country, Mehrâman Khawâs gained the victory, and Fateh Muhammad, several of whose men were slain or wounded, retired and laid siege to Khambhâliâ, where he met with the same honours he had earned in Nagar.

In Samvat 1855, Âmin Sâheb [son of Jemâdâr Hâmid] arrived from Barodâ to collect tribute in Kâthiâwâd. When he was encamped at Wânkâner the author was despatched by Mehrâman Khawâs for the purpose of settling with him the sum to be paid by Nagar, and was courteously met by Jamâdâr Nêhâl Khân and Jamâdâr Bachâ, by Mâdhar Râi Nâgar, and by Raghûnâth Modi, and it was settled that tribute should be levied at the rates of Śivrâm Kamidân, from whose time treble tribute was imposed on Kâthiâwâd. This amount Mehrâman afterwards extorted by force from the Nâgars of Nagar.

#### ATTACK OF THE TOWN OF BHÂNWAD.

Mehrâman Khawâs sent the author in Samvat 1855 with a powerful army and two guns to subdue the fort of Bhânwad, because the Râjpûts of the districts of Hâlâr and Bardâ and

Dahī, the auxiliaries of the disappointed and conquered Fitch Muhammad, caused great confusion by their depredations. The siege was carried on during four months, and no pains were spared by Musā Jim Farangi who was afterwards executed by Abū Shelukar at Ahmadabad and by the Afghan, Arab and Sindhi troops but the fort could not be conquered on account of the evil destiny of Mehrīman, the cowardice of Keshavji Kamedhār, and the bullet wound the author had received in his right arm.

Meanwhile Fitch Muhammad had, with the intention of raising this siege, arrived from Kachh and encamped in the vicinity of Nagar, and Mehrīman Khwāsā, considering this a good opportunity, sent the Divānji Sāheb Raghunāthji with Keshavji and an army by sea to aid Shī Shīvjī who was fighting with the Rāo Sāheb at Mandvi but Shīvjī, mistrusting the people of Nagar, declined their assistance and made peace.

At that time Sivram Kamedan was collecting jeshkash in the zillah of Panchāl, and Mehrīman sent the Divānji Sāheb Raghunāthji to make arrangements for the proper payment of the sum to be paid for his aid, and he accordingly departed to bring him to their assistance. The Divānji Sāheb arranged this matter with Sivram at the camp of Bhudhī and returned with him to Nagar. Meanwhile, ill-disposed persons instilled doubts into the heart of Mehrīman by telling him that the intentions of the Divānji Sāheb were unknown.

that he might, by taking the side of the Jâm Sâheb, bring trouble on all parties. This fear impelled Mehrâman Khawâs to arrange an interview at Dhûmâo with Fateh Muhammad, and there concluded peace with him. When the army of Śivrâm approached, Mehrâman receded from his agreement and informed him by letter that as the business regarding which he had invited his aid was fortunately terminated, he need not take the trouble of coming; accordingly he returned.

Since the Divân Sâheb had concluded the negociation himself, he was unable to make any excuse to Śivrâm. He therefore took upon himself to convoke the pâtels of the neighbouring districts, and levying from them the money (to pay the army), gave it to Śivrâm Kamedân. Mehrâman Khawâs became still more displeased with the Divân Sâheb than before. Accordingly the latter went away from Nagar, and took up his abode at Dhrol, whence he carried on a secret correspondence with the Jâm Sâheb.

In Sainvat 1856 Mehrâman Khawâs took leave of this world after a short illness, but as his children were by a Musalmân woman, they could not inherit his property, which was given to the sons of Bhawân Khawâs, *i. e.*, Sangrâm and Prâgji. They could not, however, remain in Nagar without molestation; accordingly they betook themselves to their jâgir, which consisted of the three forts of Jodîâ, Bâlambhâ, and Âmran, with thirty-six villages. They took with them all the

cash but were unable to take with them thousands of kalas of gold in which they had buried under ground, accordingly they lost this

After these men had departed to these places, the Divân Sahib was often politely invited to join them, but he always declined to do so. He gave this information also to the author who returned to Nagar after having accomplished half the journey to Jânigadh, and after reaching the fort of Devrî, as has been already related in the account of Porbandar recorded in the description of it. The author's younger brother Dilpatram was sent to Harisingh the Raja [Rajkar] of Lambdi, between whose father Harbhunji and the Divân Amara great friendship existed. Here he remained eight months, until the Jâm Sahib invited the Divân Sahib in a most complimentary and kind way to his court, and gave him the purāṇah of Rinpur in jagir and enrolled him among the nobles of his State.

#### THE JÂM SĪHĀH COLLECTS *Asarî* (HORSE-TAX) FROM KĪTHŪVAD AND OTHER DISTRICTS

When the Jâm Sahib had satisfied his mind by the expulsion of Mehrumara's family, he marched with a large army to collect *asrî* (horse-tax) both from the mihals where it was usually levied and also from other mihals where this levy had not previously been made. In September 1770 he collected the first of Jambh. Now the Nabab Sahib Harud Khān had died, and Jambh.



Khân Shirwâni and the Jamâdâr Umar to Nagar a month previously, to invite the Divân Sâheb Raghûnâthji to Jânâgaḍh, and requested him to come speedily. Accordingly he went to that place [but through the evil advice of Karsandâs Wâniâ and Âzambeg Chelâ he was dismissed] and returned again, but the Navâb paid his expenses, and restored him his four hereditary villages. On his return, when the Divân Sâheb reached the town of Dhorâji, the Jâm Sâheb sent for him to join his army. He therefore advanced quickly and joined the Jâm at the camp of Kûndni, and he levied from each village of Jhâlâwâḍ as large a contribution as they could afford to pay, and he also sent a force to the Goghâbârah Parganah, which had never before been subject to his exactions and extorted what he could. On his return he displayed his victorious standards as far almost as the Girnâr Mountain. He collected a small tribute also from the villages of the Kâṭhis subject to Junâgaḍh, and he left a ṭhâṇâ in Jasdan, but it was unable to stay there. He now returned joyful and successful.

#### THE CAPTURE OF THE FORT OF KANDORNÂ.

Now, since the Jâm Sâheb was much elated by the greatness of his army and the abundance of his treasure, he persuaded Mûrâḍ Khân and Fakir Muhammad Makrâni, who were displeased with the Râṇâ, to hand over to him the fort of

Kandornî, a dependency of Porbandar, in consideration of a payment to them of a *likh* of jinnis and being granted their former service, but in Samvat 1861 Colonel Siheb Alexander Walker conquered it from him [in two hours], and handed it over to the Rîni Sûltân's minister. The eye of the age never saw and the ear of the time never heard a man more true to his word or of such lofty courage and such beneficent views.

### THE ENGLISH AND GÂEKWÂD GOVERNMENTS SEND ARMIES TO NAGAR

In Samvat 1868 (A. D. 1812) an Arab without cause slew one of the English Sihebs and took refuge in the fort of Modpûr, and the Jâm Siheb, although strongly pressed and commanded, would not as is customary with Rîjis—jealous of their honour—surrender the man who had fled to him for protection. The English Government had therefore a strong reason for acting against him.

Accordingly English troops arrived like waves of the stormy ocean, with Captain Carnic Sahib and Gangâdhar Shîstri and Fatehsingh Crickwall Senu Khis Khel Shamsier Bahîdûr and Mir Sahib Kamalud dîn Hâssam Mir Sarfraz Ali Amin Sahib and the Divan Vithalrao, and laid siege to Nagar.

The first day when the artillery began to play, several horses and elephants were killed, and on the second day the English guns entirely silenced the rest of the fort. Their never-spread mortal fear



Sîheb called the Dir'in Sîheb Raghûn'ithjî from Kûti mî to his aid, in order to oppose the enemy. Agreeably to my brother's order, I, the author, set out at the head of 300 horse and foot and one cannon, and by marching continuously reached Nâgir and encamped near the fort. The Jîm Sîheb Jas'ijî condescended to come to the author's tent and kindly praising him, said aloud in the presence of the whole company —

“ O Ranebodjî,

Of Rûstâm I have heard, but you, I see,

Can, hearing, be ever like seeing?

In this age, in which we meet with nothing but treachery, there is no man faithful except the Dir'in Raghûn'ithjî among my dependants, or who would jeopardize his life in my service. As I found no one worthy to undertake this difficult negotiation, I have invited him to take it on himself. To day the army of Pateh Muhammad, which possesses thirteen cannons and other warlike engines, and in strength exceeds 20,000 men, will encamp in, and begin to devastate one of my crown parganahs. You should therefore set out at once and attack them with your cavalry near Harimî where they will not have the shelter of a fort.” Accordingly, the author pronounced the victory giving name of Dânkâr, and mounted his charger, and encamped the same evening at Harimî. Meanwhile Pateh Muhammad erected his standards at the distance of a kos. The Jîm Sîheb, however, had the foresight

to send me, within the space of two days, a reinforcement of one thousand infantry and four hundred cavalry with two cannons.

Some men at the court, however, were envious, and conceived themselves dishonoured by our recall; and Gokal Khawâs, Gajsingh Jhâlâ, and others brought neither arrows, guns, bullets, provisions, nor eatables, and a discontented soldiery, so that for two days the army was but half fed, and some men remained altogether hungry; nevertheless the author, trusting in God's help, and giving up all reliance on the aid of Gokal Khawâs and Gajasingh, went forth with a select company of one hundred Turkish (Rûmi) infantry and one hundred Masqâtis at dawn and attacked the camp of the enemy, who being, as it were, yet drowned in the sleep of carelessness, offered scarcely any resistance, and suffered our muskets to be fired into the tents; when lo! Sûndarji Khatri, Saudâgar, who on account of his selling horses to the English was connected with them, and who as a resident of Kachh had accompanied Fateh Muhammad, hung out a flag of truce! As soon as the firing had ceased, he alighted from his carriage and produced a letter from the Resident of Barodâ, Carnac Sâheb, which enjoined a cessation of hostilities. I considered it incumbent upon me to obey so exalted an order, and Sûndarji obtained from me a truce of three days as well as a promise of safety as to the life of Jamâdâr Fateh Muhammad, and he agreed to

the restoration of everything plundered and compensation for everything burnt. As the safety of Fatch Muhammad was in jeopardy, he was determined to save his life by vulpine cunning and thus obtained to add him the influence of Sun lary who was the Dimnah of the period, and the order of the powerful English. Then he borrowed celerity from the lightning and fled in the moon light, which is the foe of nocturnal thieves without beat of drum. But the author followed (in spite of the prohibition of Sundary) at his heels at the distance of an arrow shot, and captured all the carts and baggage which he left behind, until Fatch Muhammad recrossed the Ran after suffering a hundred disgraces.

The next day Colonel Cruchley Sahib arrived at the request of Pingalsu Bhat\* and Vithal Rao who came with the army of the Gaekwad and pursued him nearly to Kotari. Here Fatch Muhammad was, for his honour's sake, obliged to fight, and after they had taken prisoner some 50 horsemen with their horse, they returned.

The author, agreeably to the wish of the Daim Bahadur, came and encamped in the proximity of Badambha, but as the Daim Sahib Vithal Rao harboured a grudge against me, the Jam Sahib

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\* I do not know always the proper name of the person who was called Pingalsu Bhat. He was a person of high rank and was a friend of the Gaekwad. He was a friend of the Gaekwad and was a friend of the Gaekwad.

now made over the command of his army to Kāmdhār Jasarāj and Gokal Khawās, and sent for me to court under the pretence of wishing the pleasure of my company. The Divān Sāheb Vithal Rao now returned to his country, and two months afterwards, viz., in the month of Muharram, Jasarāj and Gokal returned unsuccessfully to Nagar.

As it is the law of this perishing world that we must all abandon it with sorrow, so the Jām Sāheb Jasāji departed from it by a natural death on the 5th of Śrāvan in Samvat 1870 (A.D. 1814), after a reign of forty-six years, nine months, and nine days. His younger brother, by name Satāji, who had before this been offended with him and fled to the Khawāsēs, and after that had taken refuge with the Gāekwad Government at Arreri, was by the advice of the same, in concert with the English, installed after the lapse of one year, in the parganah of Rānpur, which had been the Jāgir of the Divān Sāheb Baghūnāthji, and now he returned to the city and sat on the throne.

### JĀM SATĀJI BIN LĀKHUJI.

Jām Satāji was always sick, and also had no children, and had a weak, feeble body. Achhabā Rāni, the widow of Jām Jasāji, with much foresight, adopted a son named Ragnulji from Jādaji Jasāji, the Zamindār of Bhārwād, and gradually paid two lākhs of rupees on this account to the two Governments [the Gāekwad and the English].

and it was agreed that he should succeed to the girdi after the death of Jām Sat ġi, who was in a dying state.

Sat ġi made a will, testified to by the nobles of his State, that the Kāndhār Jagjvan Dev ġi, who had inherited this position since several generations, should be confirmed in the post, but Motirīm Būch, the Nā ġir, who aspired to it, with the consent of Achhubi Rām, threw obstacles in his way by exciting the Arab Janādars of Masqūt, who were in the forts of Parāhar and Kandornī to rebellion, through Wazir Andar ġi, a vākil of Jām Sat ġi. These men committed great depredations and much confusion ensued, but Jagjvan, on the strength of his previous connections with the Dāim Siheb Vithal Rāo, Nāyib of the Gūkūid Government, requested him to expel the Arabs from the abovementioned two forts, and promised to pay his expenses. Accordingly Vithal Rāo began by introducing several Arab regiments into Nā ġir under the command of Bodar Khatri and others, whilst Sūndar ġi Khatri, the Nāyib of Ballantine Siheb, on the other hand, as well as the new subandis who had always been desirous of obtaining employment, all contributed to drain the treasury of the Jām Siheb, and succeeded, on account of the mutual estrangement between Jagjvan and Motirīm, in emptying it. In fact, the Dāim Siheb Vithal Rāo and Ballantine Siheb and Sūndar ġi Khatri, on the agreement that their expenses should



be paid, joined the Jâm with about one thousand men.

In Sainvat 1872 they commenced, under the command of Hendly Sâheb, to besiege and batter the fort of Kandornâ. Both Jagjivan and Motirâm unmercifully squandered the money which did not belong to them, and after a protracted siege the Divân Sâheb Vithal Râo and Govind Râi mounted to chastise the accursed Masqâtis, who foolishly, miscalculating their strength, issued forth and commenced a musketry fire, and were ignorant that "the monkey who plays with the lion will defile the ground with his own blood." When a large number of the accursed ones were drawn up in order of battle, the victorious army of the English and Vithal Râo attacked them like a sudden misfortune, and dashed them beneath the iron hoofs of the horsemen, and by the thrusts of their buckler-piercing swords sent them to hell. They who escaped from the sword begged for quarter, and surrendered the forts to the servants of the Jâm Sâheb. After concluding this affair, the army marched to Pardhari and expelled the Masqâti Arabs from thence. They, however, took refuge in the fort of Jodiâ, with Sangrâm Khawâs. The Jâm Sâheb who had long been seeking a cause of offence against Sangrâm Khawâs, made the shelter of these rebels his excuse, and the English and Gâekwad armies reached the place in the middle of the rainy season. Sûndarji, whose fortune was in the ascendant, and whose patron was Ballantine

Sicheb, consulted with the Rām Vekhabī, and collected an army to wrest the talukas from the Khawases, and agreed to pay 8½ lakhs of rupees for the aid of the English army, which sum was to be payable by eight instalments. When the army arrived near the fort of Jodhī Sangram Khawas and the garrison were alarmed at the shining muskets and waving banners, and lost heart. Sangram, pale and trembling came quickly to the Commander of the army, and asked for quarter, and surrendered the fort with all its artillery and ammunition and all his property, but his family departed under British protection to Morbi. Afterwards, however, by bribing the English officers of Baroda and making friends with Sundarji Khatri and the Duran Sicheb Vithal Rao, Sangram obtained the parganah of Ambrai in jagir from the Jari Sicheb, who was compelled to give it, whether he liked or not. Sundarji Khatri, who was the agent and Nāib of the English, obtained the firm of the parganah of Jodhī Balambhā for one lakh and fifteen thousand rupees, where its revenue exceeds two and a half lakhs, for a term of eight years. Thus far he obtained through the intervention of Mouram, who was jealous of Jagjivan Deyji, who was a connection of the author's and who obtained for himself the towns of Rewal and Voder, the revenue whereof amounts to sixty thousand rupees. When the English army returned, Sundarji and Ballabji came to the

pretence of inquiring into the bad government of the Navânagar State, returned and made a false accusation against Jagjivan Devji, between whom and Motirâm there was much enmity, and hence Jagjivan was much annoyed and fell sick.

In Samvat 1875 I wished to go on a pilgrimage to the Narmadâ, and after going to Jodîâ, to have an interview with Ballantine Sâheb, I spent several days at Nagar to make preparations for the journey. On this occasion the Bai Sâheb Achhubâ Râmf kindly gave me employment in her pâgah, and borrowed from me seventy-five thousand rupees on the security of the Kandornâ Parganah. But in Samvat 1880 Barnwell Sâheb becoming himself responsible for the payment of this sum, handed over that parganah to Hansrâj Seth; but when Barnwell Sâheb left this country with a sad heart on account of the loss of his wife, whom he loved dearer than life, Wilson Sâheb, who remained but a short time in power, was inimical to me, because I aided the Navâb in all matters and opposed the management of the Khattris and the Jhâlâs, who were protected by him. He therefore wrote what he pleased in the records, and then left. After him Blane Sâheb, who had cotton in his ears towards the voice of justice, rejected my claim for my money, which amounted to nearly eight lākhs of jāmîs, and caused me great loss. And he, not regarding the pledge of the English Government, abased whomsoever Barnwell Sâheb had exalted. In

Samvat 1876, on the *el ādan-day* (eleventh of the light half) of the month of Phalgūn, the Jīm Sīheb Jasīr departed to the next world. The length of his reign was 5 years and 6 months and fifteen days, and he was succeeded by Jīm Ranmīl, son of Jickjī Jasīr, and the adopted son of the Jīm Sīheb Jasīr.

### JĪM RANMĀLI

In Samvat 1880 Burnwell Sīheb, who was a man able to appreciate respectable persons favourably disposed towards the Government of the Company Bihār, and who much resembled Alexander Walker in this matter, in order to keep under subjection the Jīm Sīheb Ranmīl, who was an impetuous young man, impatient of any kind of restraint, conferred the firm of the whole country of Nagr for a period of ten years for an annual sum of seventeen lakhs and thirty thousand jims upon Hansrāj Seth, nephew of Sūndarjī Khatri, who had already a claim of twenty-six lakhs of jims against this State, but afterwards, on account of the disagreement of both parties and on account of the disapproval of Wilson Sīheb and Blane Sīheb, the contract was annulled by the Jīm Sīheb without considering the seal of the English guarantee, but following the advice of counsellors like-minded with himself, that he dissolved the firm and dismissed Hansrāj.

After the departure of Wilson Sīheb who was not worthy to govern, and knowing that he had turned from white, Blane Sīheb came to the power and

trary to the usages of previous rulers [? Political Agents]—

Whoever came a habitation built,  
But went again and left it to another,  
Who also entertained crude designs,  
So that the habitation no one used!

In Sainvat 1883 (A.D. 1827) the people of this country again fell into misery; the Nâgars and Sipâhis are without *watan*, the living have no bread, and the dead no shroud.

In Sainvat 1885, on the 5th of the light half of the month of Mâha, the wedding of the Jâm Sâheb Râjmâlji with the daughter of Râwal Wajesingh, the Râjâ of Bhâvnagar, was celebrated with great pomp. Gold was given freely, colour was scattered, and largesses bestowed. At the invitation of the Jâm Sâheb, the author sent to the wedding his children Lakhmîsankar, Sankarparsâd, Manîsankar, and Revâsankar, with 50 sowârs, and they were highly delighted.

Oh Ranchodji, whence did you come, and whither have you arrived? Where did you live and whither have you emerged?

If you write the history of each country at such length, it will be necessary to write another book. Enough! Enough! for life is short and this history very long.

In short, this State of Nagar contains three ports and fourteen inhabited mahâls, governed independently and prosperously. The etiquette in use is that formerly in vogue among Moghuls of the

counts of D. M. and Amos. The males  
are: Elizabeth, Lydia, Mary, Elizabeth  
M., Dr. John, Kendra, Keturah, Parson,  
John, Benjamin, Anna, Maria, and Keturah  
and, and the parents are Nigam, John, and Sally,  
and perhaps some of the other names. The  
last two males are John, son, John, David,  
Bridget, and Sarah, and there is no more  
in the Keturah. The names of the  
brethren of the John are: John, David, and  
Elizabeth, Mary, Sarah, and David. The  
who's names are John, Mary, and David, and  
thirty-five of the names are of the same name  
was a daughter of the same name.

## INDEX OF CASES

For the first time in the history of the Jim Crow era, the Negroes of the South were no longer the passive victims of the white man's oppression. They were now the active participants in the struggle for their own freedom. In the eyes of the white man, the Negroes of the South were no longer the "other" but the "us".

originally belonging to this tribe, captured in former times, both men and women, by Sûltân Mahmûd Ghaznavi, and adopting the religion of the glorious prophet, were re-admitted to the Hindu community, and the Wâghers, who plunder both by land and sea, dwell here and inhabit this country. In Samvat 1370 Shams Khân built a mosque, and in Samvat 1547 Sûltân Mahmûd laid waste the country. In Samvat 1600 Khânân led an army here in pursuit of Muzaffar, but Sangrâm and Sawâ Wâgherveyed Muzaffar over to the country of the Sultan. In Samvat 1526 Malik Toghân was the hereon behalf of Sûltân Mahmûd, and at Râjâ Bhim was taken prisoner. In Samvat 1600 English ships arrived, which cannonaded the Beyt, and several brave men of the English landed and made an assault, but by the aid of Dwârkanâth they were unsuccessful and retired. But they burned all the piratical craft on Dwârkanâ and Beyt, in which piracies were constantly committed. At that time the author opened to go on a pilgrimage to Sri Ranchod with a caravan of sixty wagons and one hundred sowârs. Mûlû Mânîk and Vairsi Mânîk came as guides, and Gûrgadh to meet him, and showed him many civilities; and at Dwârkanâ the vakils of Bâbâ Sâdârâm, the manager of the temples of Trikar and Lakhmiji, came to invite him, so the author went to Beyt in a ship, and there paid his

rows to Sri Ranehod Râi Trîkam Râi, Mâdhû Râi, Purshotam Râi, and Kâhîm Râi, and to Deoleji and Kûseswar Mâhîdeva, and the costs of this pilgrimage amounted to sixty thousand janas.

In this country are situated Sankhar Nârîyan, Âd Nârîyan and Chakra Nârîyan and Sankhar Jalîv, and the temples of Kûseswar and Harîleswar and Ganipati, and the shrine of Hîjî Kîrman and others in this city are of much benefit both to the better classes and to the commonalty, what more shall I say?

The temple of Jagat, which was built by Râjî Vajranabh is very lofty and bathing in the Gomti is famous in every country. As my pen can go no further, my readers will no longer be fatigued.

In Samvat 1735 (A D 1679) on account of fear of the Mussulmans the idols were conveyed to the island of Bevt. In Samvat 1781 Kâkabhî and Hîdabhî repaired many of the temples at Bevt.

In Samvat 1864 the English army, under the command of Colonel Alexander Walker, conquered Pîpura and in the year 1870 the English Sarkar established a thana, but two years afterwards Hîdabhî Sahib and Muhammad Ali, who were the Thânis here after a short struggle were expelled by the Walkers. Now the administration of Hîdabhî Sahib was of a peaceful and gentle type, and he never injured an ant or killed a fly, and he was a pious and a virtuous ruler.



single arrow, but withdrew himself from Okhâ safely without in the least caring for his honour.

In Samvat 1876 a powerful English army came and attacked Okhâ both by sea and land and stormed the fort of Dwârkâ. On this occasion many of the Okhâ Wâghers, such as Mûlû Mânîk, Vairsi Mânîk, and others, and most of the tribe of Mânîk numbering in all nearly two hundred and fifty persons, perished in the waters of the Gomti, and an English garrison was placed there. However, according to the policy of the time, they handed this place over to the Gâekwâd, who at once posted Bâbâ Wasîkar there as his deputy, with a garrison of two hundred Arabs and Mak-rânîs.

There is scarcely any water in this country, and on account of the paucity of the inhabitants and abundance of prickly-pear, but little cultivation exists. The Wâghers used to support themselves by committing robberies both by sea and land, and there is nothing here except small shells and chakras (a shell also), and the earth called *Gopichandan*, and a pleasant green appearance, and certain small shells which these jungly folk burn before the dying. Their income is derived from the fees levied from the bands of pilgrims which come to worship Dwârkânâth, and these suffice for the ministrants at the shrine, the Râjâ, and the Wâghers. In this zillâ there are good camels and brave men.

The Râjâ of Kachh built Kachhigadh to repress

the plunderer of Olhî, but God knows the truth

What I have seen or heard from Persians that I have consigned to writing as a memorial of this perishable life, and this book I have called *تاریخ سورث*—History of Sorath, and I wrote it for the perusal of my beloved and intelligent son Sankarprasad

तुम्हारे

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